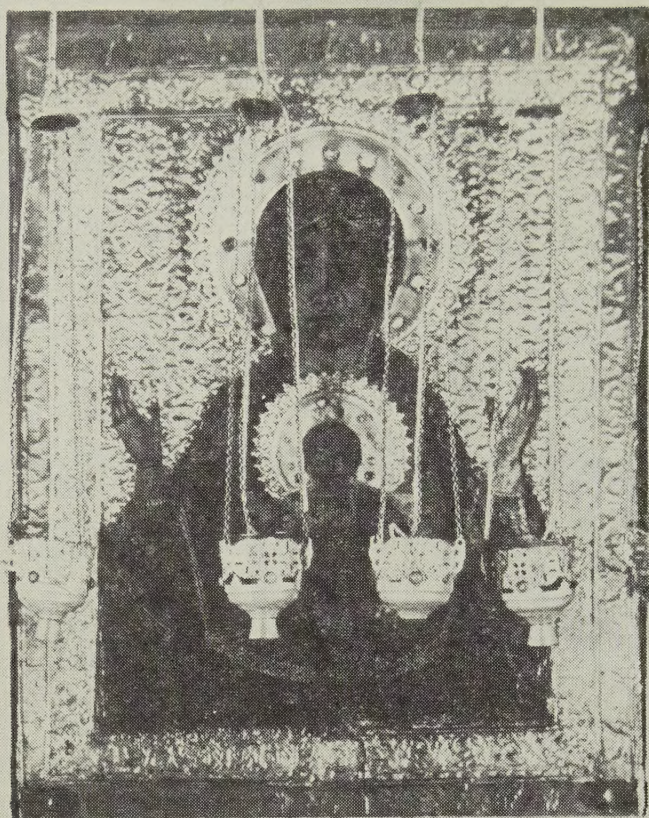


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THE JOURNAL OF THE MOSCOW PATRIARCHATE



THE ICON OF THE MOTHER OF GOD "THE SIGN"

In the Novgorod Church of St. Philip the Apos

1983 THE JOURNAL No 11 OF THE MOSCOW PATRIARCHATE

ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

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Congratulations to the Primate of the Jerusalem Orthodox Church

To His Beatitude Patriarch DIODOROS I
of the Holy City of Jerusalem and All Palestine

On the 60th birthday of Your Beatitude, the Primate of the Mother of All Churches—the Most Holy Church of Jerusalem, it gives me heartfelt joy to greet you fraternally and from the bottom of my heart to wish you good health, long life and God's help in your primatial ministry to the glory of the One, Holy, Catholic and Apostolic Church.

With much love in Christ,

+ PIMEN, Patriarch of Moscow and All Russia

August 19, 1983

* * *

Congratulatory telegram to His Beatitude Patriarch Diodoros I was also sent by Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations.

Congratulations to the Primate of the Orthodox Church of Finland

To His Eminence Archbishop PAUL
of Karelia and All Finland

My cordial congratulations to Your Eminence and to the Church of Finland entrusted to your guidance by Divine Providence on the 450th anniversary of the departure of St. Aleksandr Svirsky and on the 400th anniversary of the departure of St. Trifon Pechengsky, the Miracle Worker of Kola Peninsula. Recalling in prayer these saints of God, who spent their monastic life in the northern lands, we offer praise and thanks to the Lord Pantocrator that, in His good time, He sent men of prayer and intercessors for the people there. Rejoicing in the special veneration of these saints in the Church of Finland, we pray that the Lord, through the intercession of Sts. Aleksandr Svirsky and Trifon Pechengsky, may send His heavenly assistance to you and your God-protected flock in traversing the salvific path.

With invariable love in the Lord,

+ PIMEN, Patriarch of Moscow and All Russia

August 26, 1983

* * *

Congratulations on the 450th anniversary of the departure of St. Aleksandr Svirsky and on the 400th anniversary of the departure of St. Trifon Pechengsky, the Miracle Worker of Kola Peninsula, were sent by Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, to the Primate of the Orthodox Church of Finland.

Reception at the Kremlin Palace of Congresses

On November 7, 1983, the Government of the Union of the Soviet Socialist Republics gave a reception at the Kremlin Palace of Congresses on the occasion of the 66th anniversary of the Great October Socialist Revolution.

Present at the reception from the Russian Orthodox Church were His Holiness Patriarch Pimen of Moscow and

All Russia and permanent members of the Holy Synod: Metropolitan Aleksandr of Tallinn and Estonia, Chancellor of the Moscow Patriarchate; Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe; Head of the Department of External Church Relations and Metropolitan Yuvenaliy of Krutitsy and Kolomna.

Receptions Given by His Holiness Patriarch PIMEN

American Senators Received in Audience

A group of US senators including Claiborne Pell, Russell Long, Paul Sarbanes, Dale Bumpers, Patrick Leahy, James Sasser, Donald Riegle, Howard Matzenbaum, Dennis DeConcini stayed in the Soviet Union at the invitation of the USSR Parliamentary Group.

On August 20, 1983, His Holiness Patriarch Pimen of Moscow and All Russia gave an audience to Senators Claiborne Pell and Paul Sarbanes with their wives, as well as to Prof. James Billington. They were accompanied by the First Secretary of the US Embassy in Moscow, Jeffrey Chapman.

Among those present were Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations; Bishop Sergiy of Solnechnogorsk, Deputy Head of the DECR; and Protopresbyter Matfei Stadnyuk, secretary to the Patriarch.

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On August 21, the senators visited the Holy Trinity-St. Sergiy Lavra and the Moscow Theological Academy and Seminary. They attended the divine service at the Dormition Cathedral of the Lavra which was celebrated by Metropolitan Filaret of Minsk and Byelorussia, and made a tour of the Lavra; they also saw the Church Archaeological Museum named after His Holiness Patriarch Aleksiy at the Moscow Theological Academy. A luncheon was given at the academy in honour of the guests.

Ambassador Archpriest Olli Bergman Received by the Patriarch

On August 23, 1983, His Holiness Patriarch Pimen of Moscow and All Russia received the Ambassador of Finland to Romania Archpriest Olli Bergman. Present at the reception were also Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, and Protopresbyter Matfei Stadnyuk, secretary to the Patriarch.

Congratulations to the Primates of the Old Believers Churches

Head of the Department of External Church Relations, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, congratulated the Primate of the Old Believers Church, Most Reverend Archbishop Nikodim of Moscow and All Russia, upon receiving the Soviet Peace Fund medal and wished him further success in his patriotic service.

The Soviet Peace Fund awarded the Old Believers Bishop Anastasiy of the Don and the Caucasus the Badge of Honour. Certificates of Merit of the Soviet Peace Fund were presented to Archpriests—Aleksandr Berestnev, Feodor Polyakov, Feodor Morzhakov, Evgeniy Bobkov, Vladimir Smirnov, and to Fathers—Vikul Polyakov, Timofei Shcherbakov, Ioann Romanov, Sergiy Marugin. The Board of the Soviet Peace Fund addressed letters of gratitude to Deacon Aleksandr Svistunov, A. E. Maslennikov, A. F. Moiseyeva and A. I. Selin.

* * *

Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, congratulated Most Reverend Archbishop Gennadiy of Novozybkov, Moscow and All Russia of the Old Orthodox Christians Believers upon receiving the Soviet Peace Fund medal, and his secretary Archpriest Afanasiy Kalinin upon receiving the Certificate of Merit.

Pilgrimage to Holy Mount Athos

A group of pilgrims led by Archbishop Iov of Zairaisk, Deputy Head of the Department of External Church Relations, were on Mount Athos from August 5 to 18, 1983, for the patronal feast celebrations at the Russian Monastery of St. Panteleimon the Great Martyr and Healer. (For the list of pilgrims see *JMP*, 1983, No. 8, p. 11.)

On August 5, the group arrived in Athens where they were met by Bishop Chrysostomos of Dodonis. The pilgrims were accommodated at the Penteli Monastery near Athens.

That same day Archbishop Iov, Bishop Varnava and Prof. B. A. Nelyubov called at the USSR Embassy in Greece where they were received by V. V. Pushkin, counsellor of the embassy. In the evening the pilgrims attended divine service at the Dormition Church of the Penteli Monastery.

On the following day, the Feast of the Transfiguration (New Style), Archbishop Iov, Bishop Varnava and Bishop Chrysostomos assisted by pilgrims in Holy Orders and the brethren of the monastery concelebrated Divine Liturgy. After the service Bishop Chrysostomos greeted the pilgrims. In his address Archbishop Iov thanked the brethren for their hospitality and presented Bishop Chrysostomos with an icon of the Saviour, a gift from His Holiness Patriarch Pimen.

Then the pilgrims were invited to dinner in Bishop Chrysostomos's chambers. Present were also Metropolitan Spyridon of Rhodes (Patriarchate of Constantinople) and Metropolitan Constantine of Bagdad (Patriarchate of Antioch).

In the afternoon the pilgrims visited the Church of St. Ioann the Russian, the Confessor, in Neon-Prokopion, where the relics of the saint are preserved, and held a moleben there.

On Sunday, August 7, after Divine Liturgy in the Penteli Monastery, the pilgrims left by plane for Salonika, from Salonika they left for Uranopolis, then by sea to Mount Athos.

At the St. Panteleimon Monastery they were met by the brethren led by Archimandrite Ieremia, father superior of the monastery. On the following day they visited the Koinotes of the Holy Mountain in Karyes to obtain official permission to visit monasteries on Mount Athos. They visited the ancient Church of the Dormition

in Karyes, the nearby Kutlumush Monastery and the deserted Old Russik.

On August 9, the Feast of St. Panteleimon the Great Martyr and Healer, monks from different cloisters on Athos as well as pilgrims gathered at the St. Panteleimon Monastery. Divine Liturgy was concelebrated by Archbishop Iov and Bishop Varnava assisted by the superiors of other Athos monasteries, pilgrims and brethren of the St. Panteleimon Monastery. After the Communion Verse, Archpriest Sergiy Vinnitsky delivered a sermon. A thanksgiving moleben was said to St. Panteleimon the Great Martyr, then followed a procession round the cathedral. After the Liturgy Archbishop Iov delivered an address in which he greeted the brethren and the worshippers and exhorted them. The festal dinner on that day was attended by over 400 people. After the dinner Archimandrite Ieremia took the pilgrims on a tour of the monastery.

On August 10, the pilgrims visited the monasteries of Ksenoph, Dokhiar and Zographou. During the following two days they visited Iveron Monastery, as well as the monasteries of Karakallou, Philotheou and the Great Lavra of St. Athanasios where they attended divine services. They also went to the monasteries of Stavroniketa and Simopetra. In Karyes they paid a visit to the Governor of Athos, D. Tsamir.

On August 13, the pilgrims stayed at St. Panteleimon Monastery, attended service and communed with the brethren. On August 14, during Divine Liturgy they received Holy Communion and after the farewell dinner they set out on their return journey. In the evening they arrived in Salonika.

On August 15, the Feast of the Dormition of the Most Holy Theotokos (New Style), pilgrims attended the service in the Church of St. Demetrius of Thessalonica the Great Martyr where they were greeted by Metropolitan Panteleimon of Thessalonica. In the afternoon they left by plane for Athens. On August 16, they attended the divine service at the Penteli Monastery, then they were received by Archbishop Seraphim of Athens and All Hellas, Primate of the Greek Church.

Patriarchal Awards

On September 9, 1983, His Holiness Patriarch Pimen of Moscow and All Russia signed an ukase elevating His Grace Bishop German of Tula and Belev to the dignity of archbishop for zealous labour for the good estate of the Holy Church.

* * *

Upon completion of their terms of office abroad on July 17, His Holiness

Patriarch Pimen of Moscow and All Russia awarded the Order of St. Sergiy of Radonezh, 3rd Class, to Archpriest Vasilii Novinsky, who was secretary of the Russian Orthodox Church Representation at the WCC in Geneva and the Order of St. Vladimir, 3rd Class, to Archpriest Ioann Orlov, former exarch (representative) of the Patriarch of Moscow to the Patriarch of Alexandria (ARE).

The annual Orthodox Seminar at the Ecumenical Institute in Bossey, Switzerland, was held from April 25 to May 8, 1983. Thirteen representatives of various Orthodox Churches read lectures on Orthodox theology and spirituality. Participating in the panel discussion was Protopresbyter Prof. Vitaliy Borovoi, representative of the Russian Orthodox Church at the WCC in Geneva.

* * *

A group of pilgrims from the Patriarchal Podorye in Tokyo, including 12 persons and led by Bishop Nikolai of Mozhaik, dean of the Podorye, visited this country from May 3 to 26, 1983. The pilgrims travelled to Khabarovsk, Moscow, Leningrad, Novgorod, Odessa, Kiev, Minsk, and visited the Dormition Monastery and the Ascension Convent in Zhirovitsy and the Trinity-St. Sergiy Lavra in Zagorsk. They also visited other churches, monasteries and convents and attended divine services. The guests celebrated Holy Easter in the St. Vladimir Cathedral in Kiev, where the Easter service was led by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine. On May 22, Sunday, the feast of St. Nicholas of Myra in Lycia, Bishop Nikolai concelebrated Divine Liturgy with His Holiness Patriarch Pimen of Moscow and All Russia at the Patriarchal Cathedral of the Epiphany in Moscow. A reception was given in honour of the pilgrims before their return to Japan by Archbishop Platon of Sverdlovsk and Kurgan, Deputy Head of the Department of External Church Relations.

* * *

Pilgrims from the Autonomous Orthodox Church of Japan. The 110th anniversary of the oldest Orthodox church in Japan was celebrated in the city of Sendai last year. At the festivities, led by Eminence Theodosius, Archbishop of Tokyo, Metropolitan of All Japan, it was decided to send a group of pilgrims to the Soviet Union, composed only of parishioners from Sendai and its neighbourhood. On May 3, 1983, a group of parishioners from Sendai with Archpriest Rōnin Okawa at the head, arrived in Moscow. They visited Moscow churches, attended divine services at the Patriarchal Cathedral of the Epiphany and at the Trinity-St. Sergiy Lavra. The pilgrims celebrated Holy Easter in the Church of the Icon of the Mother of God "The Sign" in Moscow and broke fast together with the clergy. On May 9-10, the guests visited Smolensk, the home city of Archbishop St. Nikolai, the Enlightener of Japan. The pilgrims also visited Kharkov, Kiev, Minsk, Zhirovitsy monastery and cloister, and Leningrad. They attended divine services, met with diocesan hierarchs, clergymen and parishioners. On May 26, the pilgrims returned to Japan.

* * *

On June 2-8, 1983, there was a conference of **Ecumenical youth leaders** sponsored by the Ecumenical Youth Council in Europe and the Commission on Youth Work of the Federation of the Evangelical Churches in the GDR. It was held in Schlus, near Berlin. Some 70 delegates from 15 countries discussed preparations for the youth meeting before the Sixth WCC Assembly in Vancouver (Canada). On June 5, the delegates attended the Kirchentag in a small town in the central part of the GDR. Participating in the conference on behalf of the Russian Orthodox Church were A. Karpenko, a student of the Moscow Theological Academy and a member of the EYCE

Executive Committee, and P. Vishnevsky, a postgraduate of the Moscow Theological Academy.

* * *

A reception at the Luxembourg Embassy. On June 23, 1983, His Excellency Guy de Muyser, the Ambassador Extraordinary and Plenipotentiary of the Great Duchy of Luxembourg to the USSR, gave a reception on the occasion of a national holiday. Among those present at the reception were Archbishop Iov of Zaisk, Deputy Head of the Department of External Church Relations, and B. B. Vik, a staff member of the department.

* * *

A reception at the Canadian Embassy. On July 1, 1983, His Excellency Geoffrey Pearson, the Ambassador Extraordinary and Plenipotentiary of Canada to the USSR, gave a reception on the occasion of a national holiday. Present at the reception were Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, and Protopresbyter Prof. Vitaliy Borovoi, representative of the Russian Orthodox Church at the World Council of Churches in Geneva.

* * *

Meeting of the Soviet Peace Committee Presidium. An enlarged meeting of the Presidium of the Soviet Peace Committee took place in Moscow on July 4, 1983. It discussed the results of the World Assembly for Peace and Life, Against Nuclear War, held in Prague on June 21-26. The meeting was addressed by Metropolitan Yuvenaliy of Krutitsy and Kolomna, a delegate to the assembly.

* * *

A reception at the USA Embassy. On July 4, 1983, His Excellency Arthur Hartman, the Ambassador Extraordinary and Plenipotentiary of the USA to the USSR, gave a reception on the occasion of a national holiday. Present at the reception were Archpriest Mikhail Turchin and V. V. Makhnev, staff members of the DECR.

* * *

A meeting of the Soviet Support Committee of the Peoples of Vietnam, Laos and Kampuchea took place in Moscow on July 5, 1983. It discussed the results of the recent World Assembly for Peace and Life, Against Nuclear War and tasks of the Soviet public in the struggle for turning South-East Asia into a zone of peace and stability. The meeting heard a report on the outcome of the International Conference "Trade Unions of the World in the Struggle Against Chemical and Bacteriological Weapons" (Ho Chi Minh City, May 24-26, 1983). The participants in the meeting adopted a resolution. Present at the meeting was Metropolitan Yuvenaliy of Krutitsy and Kolomna, a member of the Soviet Committee for the Support of the Peoples of Vietnam, Laos and Kampuchea.

* * *

Ambassador Archpriest Olli Bergman received. On August 23, 1983, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, received the Ambassador of Finland to Romania Archpriest Olli Bergman. That same day Ambassador Olli Bergman was received by Metropolitan Yuvenaliy of Krutitsy and Kolomna in his residence at the Moscow Novodevichy Convent.

Services Conducted by His Holiness Patriarch PIMEN

AUGUST

On **August 26 (13)**, the Feast of St. Tikhon the Bishop of Voronezh and Miracle Worker of Zadonsk, His Holiness Patriarch Pimen attended the panikhida held at the tomb of Patriarch Tikhon († April 7, 1925) in the Small Cathedral of the Don Icon of the Mother of God, Moscow.

In the evening, His Holiness read the akathistos before the much-revered Icon of the Mother of God "Joy Unhoped-For" in the Church of St. Elijah the Prophet, Obydensky Lane, Moscow.

August 28 (15), the 9th Sunday after Pentecost, the Feast of the Dormition of the Most Holy Mother of God. On the eve, His Holiness Patriarch Pimen led Small Vespers with the reading of the Akathistos to the Dormition of the Mother of God and officiated at All-Night Vigil in the Dormition Cathedral of the Trinity-St. Sergiy Lavra. On the feast day itself Patriarch Pimen celebrated Divine Liturgy in the same cathedral, at the Lesser Entrance His Holiness elevated Hegumen Agafodor, of the Trinity-St. Sergiy Lavra, to the rank of archimandrite. In the evening, Patriarch Pimen read the Office for the Burial of the Mother of God in the same cathedral. Archbishop Iov of Zarsk assisted His Holiness Patriarch Pimen at all the services.

On **August 29 (16)** His Holiness Patriarch Pimen read the Office for the Burial of the Mother of God in the Patriarchal Cathedral of the Epiphany together with Archbishop Iov.

SEPTEMBER

On **September 2 (August 20)** and **September 16 (3)**, Friday of the 10th and 12th week after Pentecost, His Holiness Patriarch Pimen read the akathistos before the much-revered Icon of the Mother of God "Joy Unhoped-For" in the Church of St. Elijah the Prophet, Obydensky Lane, Moscow.

On **September 4 (August 22)** and **September 18 (5)** the 10th and 11th Sunday after Pentecost, His Holiness celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Patriarchal Cathedral together with Bishop Sergiy of Solnechnogorsk.

On **September 8 (August 26)**, the Feast of the Meeting of the Vladimir Icon of the Mother of God, Patriarch Pimen attended Divine Liturgy and, on the eve, All-Night Vigil in the Dormition Chapel of the Vladimir Icon of the Mother of God at the Patriarchate. That day the chapel marked the 40th anniversary of its consecration.

September 9 (August 27), the Feast of St. Pimen the Great, the name-day of His Holiness Patriarch Pimen. Divine Liturgy and, on the eve, All-Night Vigil were conducted by His Holiness Patriarch Pimen together with Metropolitan Aleksiy of Tallinn and Estonia and Metropolitan Sergiy of Odessa and Kherson. The Liturgy was attended by His Beatitude Pope and Patriarch of Alexandria and All Africa, as well as many hierarchs of the Russian Orthodox Church and clergy of Moscow churches. After the Liturgy His Holiness attended the thanksgiving

leben, which was conducted by the hierarchs assisted by numerous clerics. After the moleben Patriarch Pimen delivered an address in response to Metropolitan Aleksiy's greetings.

September 11 (August 29), the 11th Sunday after Pentecost, the Commemo-

ration of the Beheading of the Prophet St. John the Baptist and Forerunner of Our Lord.

On the eve, His Holiness officiated at All-Night Vigil in the Patriarchal Cathedral together with Archbishop Platon of Sverdlovsk and Kurgan.

The Name-Day of His Holiness Patriarch PIMEN

On September 9 (August 27, Old style), 1983, the Russian Orthodox Church marked with prayers the name-day of her Primate—His Holiness Patriarch Pimen of Moscow and All Russia.

On the feast day, His Holiness Patriarch Pimen celebrated Divine Liturgy, and officiated at All-Night Vigil the eve, in the Church of St. Pimen the Great (of the Holy Trinity) in Moscow.

His Beatitude Pope and Patriarch Nicholas VI of Alexandria and All Africa attended the Liturgy.

The following concelebrated with His Holiness: Metropolitan—Aleksiy of Tallinn and Estonia and Sergiy of Leningrad and Kherson; Protopresbyter Anatoly Stadnyuk, secretary to His Holiness; Archimandrite Niphon, Representative of the Patriarch of Antioch to the Patriarch of Moscow; Archimandrite Kirill, Representative of the Patriarch of Bulgaria to the Patriarch of Moscow; Archimandrite Triphon, Dean of the Patriarchal Domestic Chapels; Archimandrite Evlogiy, Father Superior of the Moscow Monastery of St. Daniel; Archpriest Dimitriy Akinshin, Rector of the Church of St. Pimen; Archpriest Vasilii Serebrennikov, Rector of the Church of the Resurrection (Kosakov Lane, Moscow), and Archpriest Viktor Shipovalnikov of the Moscow Diocese.

The following attended the service: Metropolitan—Antoni of Leningrad and Novgorod; Yuvenaliy of Krutitsy and Kolomna; Aleksiy of Kalinin and Tver; Archbishops—Feodosiy of Smolensk and Vyazma; Pitirim of Volokolensk; Varfolomei of Tashkent and Central Asia; German of Tula and Belgorod; Serapion of Vladimir and Suzdal; Platon of Sverdlovsk and Kurgan; Bishops—Anatoliy of Ufa and Sterlita-

mak; Serafim of Penza and Saransk; Mefodiy of Voronezh and Lipetsk; Sergiy of Solnechnogorsk, as well as superintendents, deans, rectors and clerics of the churches of Moscow and the Moscow Diocese.

After the Liturgy a thanksgiving moleben was conducted by the hierarchs with numerous clerics assisting.

Metropolitan Aleksiy of Tallinn and Estonia greeted His Holiness Patriarch Pimen.

"...Today, we, who are attending this ecclesiastical celebration, are deeply moved by the happy chance of offering prayers together with you, Your Holiness, to the Throne of the Life-Giving Trinity before which stands, among the assembly of saints, your heavenly patron and fervent intercessor St. Pimen the Great.

"Our prayerful mood is deepened by the fact that we are praying today in this holy temple where you, Your Holiness, began your ecclesiastical path and with which you have been spiritually bound for over half a century.

"It is impossible to grasp all the complex and multifaceted problems which you, Your Holiness, are resolving daily in your lofty and grace-filled patriarchal ministry for the good estate of the Holy Church and for the well-being of our beloved Motherland. Through your efforts, prayers and blessing there is order in the life of the dioceses, monasteries, convents and parishes; the level of education and upbringing of pastors and servants of the Church has been raised; the unity of Local Orthodox Churches has been consolidated; serious ecumenical and confessional questions are being studied. Your active peacemaking, especially your efforts to avert the threat of nuclear catastrophe, has been acknowledged throughout the world. You are now

giving much attention to the preparations for the celebrations of the millennium of the Baptism of Russ and to the building of the new spiritual and administrative centre of the Russian Orthodox Church in the Monastery of St. Daniel which has been handed over by our government to the Moscow Patriarchate.

"...Today the whole Plenitude of our Church—the archpastors, pastors, all your multimillion flock within the bounds of our great country and abroad—is offering together with you prayers to the Heavenly Chief Shepherd our Lord Jesus Christ, to His Most Pure Mother, and to the God-bearing father, St. Pimen the Great, so that the Lord Pantocrator may strengthen you, always abide with you, and preserve Your Holiness 'in peace, safety, honour, and welfare, unto length of days, rightly administering the Word of Christ's Truth'."

As a mark of general prayers for His Holiness and filial love, Metropolitan Aleksey presented His Holiness Patriarch Pimen with an icon of the Mother of God. His Holiness thanked him for the icon of the Mother of God and delivered an address in response to Metropolitan Aleksey's greetings.

His Holiness Patriarch Pimen's Response

Most venerable archpastors, beloved pastors, dear brothers and sisters, first of all I thank wholeheartedly His Eminence Metropolitan Aleksey of Tallinn and Estonia for his cordial words of greeting addressed to me today, on the feast of my heavenly patron, on behalf of the Holy Synod, the episcopate, the clergy and the laity of our Holy Church.

On this sacred day for me, I would like to thank my brother hierarchs and all those who have come to this holy temple which is so dear to my heart, in order to praise the Name of our Lord in common prayer and to glorify worthily the God-bearing father, St. Pimen the Great, who set an example through his life of how to live a true Christian life.

Your regard and love for me, dear brothers and sisters, give me great spiritual joy and inspire me in my service of the Church of Christ and God's

people. I beg you to continue your prayers, so that the Chief Shepherd Christ may grant me His almighty help in my patriarchal ministry and make pleasing unto God.

Now we are preparing for a great event in the life of our Church and nation, the millennium of the Baptism of Russ. Throughout the history of the Russian Orthodox Church the Gifts of Grace of the Lord have poured down upon her in abundance. And today, too, God's mercy does not abandon us. Through the intercession of the Orthodox Prince St. Daniil of Moscow, who laid the foundation of the present greatness of Moscow, and through the prayers of the host of saints who shone forth from the land of Russia, life is being renewed in the old Monastery of St. Daniel. We see in this a sign of God's special mercy to us. We also thank profoundly the government of our beloved country. Our Christian duty, beloved brothers and sisters, is to intensify our efforts and prayers for world peace and the prosperity and flourishing of our Motherland. I believe that the Lord will bless our diligence and prayers.

I thank you again who have gathered to venerate prayerfully St. Pimen the Great and with all my heart I wish you and all your dear ones love and joy from our Lord Jesus Christ. *Grace unto you and peace, be multiplied* (1 Pet. 1.

* * *

His Holiness Patriarch Pimen gave a reception on that day. Present were His Beatitude Pope and Patriarch Nicholas VI, the hierarchs, the clergy, all staff members of the synodal departments, as well as the representatives of non-Orthodox religious communities in Moscow, and representatives of the public. Also present was G. A. Mikhailov, Vice-Chairman of the Council for Religious Affairs of the USSR Court of Ministers.

His Holiness was greeted by His Beatitude Pope and Patriarch Nicholas VI, Metropolitan Antony of Leningrad and Novgorod, Archimandrite Niphon, Archimandrite Kirill and other guests. His Holiness Patriarch Pimen responded with a cordial speech and thanked all the speakers and the guests who had come to the feast.

Deacon FEODOR SOKOLOV

In Memory of Metropolitan NIKODIM of Leningrad and Novgorod

September 5, 1983, marked the 5th anniversary of the day when we received the sorrowful news of the sudden demise of Metropolitan Nikodim of Leningrad and Novgorod. He met his death far away from his native land, in the Vatican City, where he had arrived to fulfil the task assigned to him by the Supreme Authority of the Russian Orthodox Church: to congratulate the newly elected Bishop of Rome, His Holiness Pope John Paul I.

"God, Whom we confess, is not the author of confusion, but of peace (1 Cor. 14. 33), and He hath called us to peace (1 Cor. 7. 15) as the most sublime state. Men who indulge in war are destroyers of God's Plan and trample upon the greatest gift of God—life. The duty of Christians, members of the Church, is to bear witness to the world of the intransient value of life, the importance of the human being, the inadmissibility of injustice in whatever form it may be revealed," this was how Metropolitan Nikodim understood the duty of the Christian.

These words are from the speech delivered by Metropolitan Nikodim in Prague on June 22, 1978, at the opening of the Fifth All-Christian Peace Assembly. It was the last Christian forum in which he took part, two and a half months later his earthly life was cut short, a life of love for the Church of Christ, devotion to the cause of Christian unity, to peacemaking and patriotic service.

Metropolitan Nikodim represented the Russian Orthodox Church in all the important international forums. His urgent appeals for peace and justice in relations among states and nations were heard at numerous inter-Orthodox, ecumenical and peace conferences. "You have devoted to peacemaking all your knowledge and the whole ardour of your Christian soul," Metropolitan Yumaliy of Krutitsy and Kolomna said at his parting word to His Eminence Nikodim. "You approached this service in a completely new manner, giving new depth to Christ's teaching; this was

not the only thing you taught your compatriots; in the North and South, East and West, you championed peace steadfastly and staunchly, at the same time saying that this was insufficient, that there must also be friendship among nations."

Metropolitan Nikodim "was above all a good pastor of the Church of Christ", as His Holiness Patriarch Pimen said. Metropolitan Nikodim considered priesthood to be his basic duty in all the stages of his ecclesiastical service (from a parish priest to ruling hierarch) however many and extensive his ecclesiastical obediences might be: he often officiated at divine services in the churches of his dioceses and invariably with sermons, and was indefatigably concerned for the order of life in the parishes and dioceses.

In his sermons he exhorted his flock to peace, considering it the duty of each pastor to sow the spirit of peacemaking. The peace efforts of Metropolitan Nikodim in their turn helped a great deal to strengthen Christian unity.

The name of Metropolitan Nikodim is bound with practically all the important events in the ecumenical and peacemaking life of the Church in the 1960s and 1970s. He was the President of the Christian Peace Conference—a representative Christian peace movement, and one of the Presidents of the World Council of Churches—the largest ecumenical organization. The importance and spread throughout the world of the Christian Peace Conference is due in large measure to the tireless efforts of Metropolitan Nikodim: he headed the delegation of the Russian Orthodox Church to the 1st, 2nd, 3rd, 4th and 5th All-Christian Peace Assemblies; he was a member of the CPC Working Committee, a vice-president and Chairman of the Committee for Continuation of Work.

In October 1971, at the 4th All-Christian Peace Assembly, a difficult period in the life of the Christian peace movement, he was elected President of the CPC; thanks to his energetic leader-

ship and principled stand the Christian Peace Conference not only passed its critical stage, but acquired fresh dynamism and power. Today the Christian Peace Conference is truly a world movement having authority not only among religious circles, but among statesmen and social figures of many countries.

At the 5th All-Christian Peace Assembly held in 1978, Metropolitan Nikodim was elected Honorary President of the Christian Peace Conference.

The high regard in which he was held by members of this Christian peace movement may be seen in the stirring words spoken by the President of the CPC, Bishop Dr. K. Toth, at the funeral of Metropolitan Nikodim: "Our eyes fill with tears and our hearts bleed. We seek words and cannot find any. The grief that has befallen us, touches not only me personally but all the members of the Christian Peace Conference, all the member-Churches of the movement and regional committees, as well as Churches and religious communities throughout the world".

Metropolitan Nikodim attached great importance to inter-religious service of peace, cooperation of Churches and religious associations in the USSR in the patriotic and peacemaking domains. He headed, among other things, the work of the preparatory committee of the conference of followers of all religions in the USSR for cooperation and peace among nations, which was held in July 1969 at the Trinity-St. Sergiy Lavra, Zagorsk; he directed this impressive forum of religious leaders of our country and of many other countries of the world.

Metropolitan Nikodim's love for the Orthodox Church, for Christ, made him devote all his strength to the cause of Christian unity. For many years he was the head of the Department of External Church Relations of the Moscow Patriarchate and Chairman of the Holy Synod Commission on Christian Unity. His Eminence through his efforts helped to strengthen inter-Orthodox ties and to develop cooperation with non-Orthodox confessions.

The large heritage left by Metropolitan Nikodim is very important. According to Metropolitan Yuvenaliy he "saw decades ahead". The fruits of his

activities are also seen in the successfully developing preparations, which are approaching a decisive stage, the Holy and Great Council of the Orthodox Church, and in the great participation of the Russian Orthodox Church in the work of the World Council of Churches, in the development of contacts with the Roman Catholic Church, in the successful implementation of bilateral dialogues with the Anglican confession, with a number of Evangelical Lutheran Churches, and in his numerous theological works, sermons and composition of hymns. His heritage also includes the students whom he exhorted by word and personal example of love for the Church of Christ and loyalty to one's earthly homeland, who are today actively serving the Church.

At the funeral of Metropolitan Nikodim, Archbishop Kirill of Vyborg, Rector of the Leningrad Theological Academy and Seminary, said: "The strength of his spiritual influence over Orthodox youth lay in his ardent devotion to the cause of educating future pastors; this is why his hand has laid on the heads of the majority of hierarchs standing round his body now; and that is why young monks wept yesterday as they conducted the service for the dead. This is the pledge of success, we believe for the future work of the theological schools which are called to educate servants of the Holy Church who will serve the cause faithfully to the very end."

Metropolitan Nikodim took an energetic part in the work not only of religious, but of many secular peace organizations as well. He was a board member of the Union of Soviet Societies for Friendship and Cultural Relations with Foreign Countries; a member of the Soviet Committee for European Security and Cooperation; a member of the Soviet Afro-Asian Solidarity Committee; and he took part in the work of the Assembly of Representatives of Public Opinion for Security and Cooperation in Europe (June 1978, Brussels).

His multifaceted activities were highly evaluated. Metropolitan Nikodim was awarded the Order of St. Vladimir (of all the three classes), and many

orders of the Local Orthodox and non-Orthodox Churches. His patriotic and peacemaking efforts were acknowledged with awards by the Soviet Peace Committee, Soviet Peace Fund, and the World Peace Council. He received the Gold Medal of Otto Nuschke as well as government orders of Greece, Lebanon, and Yugoslavia.

When the news of Metropolitan Nikodim's demise spread throughout the world, religious and non-religious figures grieved together with members of the Russian Orthodox Church over this replaceable loss. The Primates and representatives of many Local Orthodox Churches and non-Orthodox confessions, as well as of world and regional ecumenical, peacemaking and public organizations, arrived to pay their last respects to Metropolitan Nikodim.

"We are comforted," His Holiness Patriarch Pimen said at the funeral of Metropolitan Nikodim, "by the arrival of so many of our brothers from various countries who are filled with a desire to share in our grief, to bow to the departed one and offer fervent prayers together with us for the repose in peace of Metropolitan Nikodim's soul in the mansions of Heaven."

On the 5th anniversary of Metropolitan Nikodim's death prayers for the dead were said in many of our churches. In Leningrad, Divine Liturgy followed by a panikhida in the Holy Trinity Cathedral of the Aleksandr Nevsky Lavra was concelebrated by Metropolitan—Antoni of Leningrad and Novgorod, Yuvenaliy of Krutitsy and Kolomna, Archbishops—Meliton of Tikhvin, Kirill of Vyborg, Bishop (now Archbishop) German of Tula and Belev, assisted by many members of the clergy. The cathedral was crowded with worshippers.

Before the panikhida, Metropolitan Yuvenaliy delivered the following oration:

"In the Name of the Father, and of the Son, and of the Holy Spirit,

"Verily, verily, I say unto you, except the corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit (Jn. 12. 24).

"Your Eminence, dear Vladyka Antony, beloved Vladykas, worthy fathers, brothers and sisters,

"Divine Liturgy today was devoted to prayer for Metropolitan Nikodim, who departed from us to the Lord five years ago. Before we say the panikhida for him and proceed to the grave so dear to us, I would like to recall again his great service of the Holy Church of Christ and to the beloved Motherland. For over two decades, the blessedly departed one exerted a direct and active influence upon the life of our Holy Church with his zealous labour. Involuntarily the *Parable of the Sower* spoken by Christ the Saviour comes to mind. This example, which the Lord used many times, was understandable and close to those who heard Him. Recalling this Gospel example, one could say that God's corn which Vladyka Nikodim, of eternal memory, sowed so abundantly grew and continues to grow and bear fruit.

"In 1976, when the Department of External Church Relations marked its 30th anniversary, the Primate of our Holy Church, His Holiness Patriarch Pimen, sent personal greetings to Metropolitan Nikodim. By that time he had received all the ecclesiastical awards instituted in our Church. That is why, while awarding our archpastors, pastors and theologians for their conscientious and zealous work, His Holiness sent Vladyka Nikodim a congratulatory address in which he described at length his extensive and important work as archpastor, ecumenist, patriot and peacemaker.

"Among other things it says:

"The object of your tireless labours and concerns has been to create and strengthen pan-Orthodox unity.... The authority, which you now enjoy in the Orthodox world, is an acknowledgment of your efforts and services....

"I should like to stress that in all your numerous meetings and discussions with our non-Orthodox brothers you have displayed... open-mindedness towards the dialogue of love, at the same time... your characteristic adherence to Orthodox principles.

"Your patriotic and peacemaking activity is renowned both at home and abroad.... In this service you have set an example of consistent and courageous advocacy of the ideals of peace, justice and cooperation....

"We wish to recall with special gratitude that you have been, and still are, a wise mentor, educator, and leader of many young toilers in Christ's vineyard who are inspired by your example in their service of the Holy Church of Christ' (JMP, 1976, No. 7, pp. 17-18).

"Beloved in the Lord, standing on this holy ambo, I would like today to dwell on the peacemaking of Vladyka Nikodim. I think you understand how actual and necessary it is to realize our own calling in peacemaking when peace is so insecure on Earth. The living example of Vladyka Nikodim's ardent service to the cause of peace can inspire each of us.

"As a staunch peacemaker, Metropolitan Nikodim with his perceptive mind saw clearly to what the arms race was leading. He stated many times that our duty was not only to avert war, but to defend life itself on Earth. We frequently speak of this today, while he spoke of it back in 1963 in one of his hierarchal messages: 'Peace on Earth is necessary for every living thing, it is necessary for all men, for without it life itself will be impossible nowadays.'

"Speaking of his courageous service, as His Holiness Patriarch Pimen pointed out, we note that in those years the attitude of the Christian Churches and various religious organizations abroad to the cause of peace differed.

"To our joy now that they are faced with the reality of a nuclear threat all the Churches and religious forces are uniting to save God's creation from destruction in the flames of war. Vladyka Nikodim spent much effort to attain this unity. As an example I shall point out that in the Canadian city of Vancouver, the 6th Assembly of the World Council of Churches adopted the 'Statement on Peace and Justice'. Through the mouths of three hundred member-Churches, uniting up to half a billion believers, the World Council appeals: 'We believe that the time has come when the Churches must unequivocally declare that the production and deployment as well as the use of nuclear weapons are a crime against humanity and that such activities must

be condemned on ethical and theological grounds.'

"Flesh of the flesh and bone of the bone of his people, sharing with his whole being their destiny, Metropolitan Nikodim carried to the world their joys and hopes, their anxieties and fears. Having experienced the hardships and deprivations of wartime in his youth, he knew from his own experience the cost of war and was therefore its passionate and convinced antagonist. There is not a single one of his pastoral messages where he does not speak of peace.

"I shall not mention today the conferences he participated in, or the positions he occupied in different ecclesiastical and peace organizations serving divided mankind, peace and the Holy Church of Christ. One can just state with complete certainty that his bright personality and tireless activity as a hierarch and peacemaker have an immortal significance.

"For this reason I shall read to you dear brothers and sisters, excerpts from Metropolitan Nikodim's first message addressed to this holy metropolis 20 years ago when he took over the reins of its government.

"*'Peace be with you all that are in Christ Jesus (1 Pet. 5. 14).*

"Let faithfulness to the Holy Church, faithfulness to our God, induce us to do everything for our neighbor, labour to God's glory and work diligently for the common weal.

"Let the many and glorious traditions of your hero-city spur you on to do so, my beloved; those traditions with which our fathers lived and which they behested us to follow.

"Addressing to you, dear brothers and sisters, our pastoral edification and calling on you to walk in the light of Christ, we must speak definitely to you of Christ's peace. We need this peace throughout our lives for its presence gives us the possibility to feel the heavenly and the earthly uniting here in this temporal life and continuing their being in the other, eternal, world.

"Inner peace, that joyous and tranquil state of the human soul, which feels the nearness of God and His goodness, creates around itself an atmosphere of mutual friendship and

cordial relations filled with Christian love. A man who has peace in his heart, exerts a benevolent influence upon those around him: "Acquire the spirit of peace," St. Serafim of Sarov said to those who came to him, "and thousands will be saved around you."

"But the creation of inner peace cannot be achieved without preserving outer peace. To defend peace on Earth and secure it is the sacred duty of Christians. Peace on Earth is necessary for everything that exists; the violation of peace in our day, in our age, may entail such calamities and horrors that the very thought of them should move the Christian, the bearer of God's love, to join his efforts with all men of good will, to stand resolutely against any attempt to destroy peace...."

"General and lasting peace on Earth will, unquestionably, be preserved and affirmed because our God, the God of love and peace, will hear the prayers... offered up to Him for world peace..., the Lord will strengthen... the men of good will in their noble aspirations and grant us to see on Earth only peaceful labour and the happiness of people. "The Lord will grant His people strength, the Lord will bless His people with peace..."

"Dearly beloved in the Lord, let us too, following the example, and heeding the call and behest of the Vladyka, of blessed memory, help to establish peace on Earth and pray: 'Grant, O Lord, peace to Thy world, to Thy Churches, priests and all men...'

"And now let us offer fervent prayers for the departed archpastor that the Lord may give him rest in His heavenly mansions where there is neither sickness, sorrow, nor sighs, and where everlasting life reigns. Amen."

On that day Archbishop Kirill of Vyborg said the Lity for the Dead in the presence of the hierarchs, who celebrated the Divine Liturgy, and crowds of people in the brethren's graveyard at the Aleksandr Nevsky Lavra where the body of Metropolitan Nikodim rests.

The pañikhida held at the Department of External Church Relations was led by Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe and Head of the DECR.

In these days when tension in the world continues to mount we recall more than ever the indefatigable efforts of one who has departed from us for ever, Metropolitan Nikodim, an outstanding peacemaker, who served energetically to unite firmly the champions of peace to prevent a world catastrophe, to save the sacred gift of life on Earth. Every Christian called by the Lord to peace is praying today for the repose of the soul of this hierarch who did much for the cause of peace.

And as we pray for the repose of the soul of Metropolitan Nikodim, the Saviour's words inevitably come to mind: *Blessed are the peacemakers!*

Archimandrite GRIGORIY

The Cathedral Church of St. Philip in Novgorod

The cathedral in Novgorod today is the Church of St. Philip the Apostle, which dates back to the 16th century (built on a 14th century foundation). St. Filipp, the Metropolitan of Moscow (†1569; feast day, January 9), was closely linked with Novgorod and visited it on many occasions especially when he was the father superior of the famous Solovetski Monastery of the Saviour and the Transfiguration which was within the Novgorod Diocese at that time. It could have been that his venerated in Novgorod, together with

Moscow merchants had built the church which was dedicated to both St. Philip the Apostle (the heavenly patron of Metropolitan Filipp) and to St. Nicholas the Miracle Worker (the patron saint of the Moscow merchants).

Thanks to restorations carried out in recent years, the church is now one of the most beautiful monuments of Novgorodian church architecture.

St. Philip's Church is located on what is historically known as Merchants' Side on the right bank of River Volkhov, near two other famous architectural

landmarks: the Church of the Saviour and the Cathedral of the Icon of the Mother of God "The Sign".

The First Novgorodian Chronicle reports: "In the year 1194, the Church of St. Philip the Apostle was erected in Nutnaya Street and consecrated by Vladyka Martiriy on the 29th of January, the Feast of the Translation of the Relics of St. Ignatius" [2, p. 376]. A later chronicle tells us of the subsequent fate of this church: "It stood for 153 years and burned down in 1347" [2, p. 377].

The church's synodicon is a valuable source of information on its history. According to this synodicon, the fire of 1347 "consumed 6 streets in the Slovensky Konets and the wooden Church of St. Philip the Apostle on Nutnaya Street... 36 years passed before the burnt down wooden church was replaced with a stone one" [2, pp. 377-378].

The Second Novgorodian Chronicle has this to say about the construction of the new church: "In the year 1383 the foundations of two stone churches were laid—of St. Philip the Apostle on Nutnaya Street and of St. John in Ragodovichi" [3, p. 173]. The Nikon ("Patriarchal") Chronicle records the end of the construction in 1384: "In that same year in Novgorod the stone church of St. Philip was built" [4, p. 85].

More information is offered by the aforesaid synodicon, which also mentions the side-chapels of the newly built church: "In the year 1383 the foundation of the stone Church of St. Philip the Apostle was laid and the Chapel of St. Nicholas of Myra in Lycia, the Miracle Worker, both of stone on one foundation; in the Church of St. Philip the Apostle there is the stone Chapel of the Resurrection of Christ in the loft, over the right clerostyle. The builders of these churches are Novgorod posadniks—Rodislav Danilovich, Ustin, Filipp, Aleksandr" [2, p. 378].

About one and a half century later, the upper part of the walls and vaults of St. Philip's began to decay, that is why it was rebuilt in 1526 [5, p. 39]. It also underwent some alterations in 1536, when parishioners of Nutnaya Street wanted a loft in St. Nicholas Chapel. A wooden loft was built in;

it could be reached by stairs from the left clerostyle. A heated chapel, dedicated to the Holy and Life-Giving Trinity, was built over half of St. Nicholas Chapel. According to the synodicon it was consecrated on July 4, 1536.

But shortly after St. Philip's Church was destroyed by fire: "In the year 1541, on the 20th of June, there was a fire in Novgorod the Great... the Merchants' Side burned down... and on Nutnaya Street the Church of St. Philip... All in all 20 and 2 Houses of God burned down" [3, p. 146]. Such calamities were pretty common in Novgorod in those years and the inhabitants pooled their efforts to restore their burned down churches. The parishioners took good care of St. Philip's Church; the synodicon notes that in 1558 local "craftsmen from Gorodishche" cast a 70-pood bell for the church by order of the residents of Nutnaya and Bardovaya streets to replace the former iron "nivet".

In the 16th century daily services were held simultaneously in the main sanctuary and in St. Nicholas Chapel, as if they were two separate churches.

In 1615, St. Philip's Church had two side-chapels, one dedicated to St. Nicholas and the other to the Resurrection of Christ. Most probably, after the Swedish invasion the Holy Trinity Chapel (above St. Nicholas Chapel) was abandoned for some time or even dismantled. But in the inventory taken by Prince Grigoriy Dolgoruky in 1646, it is mentioned again as "the stone Church of St. Philip the Apostle and St. Nicholas the Miracle Worker, with two chapels above—of the Resurrection of Christ and of the Holy Trinity; containing icons and books and vestments and bells—an erection of the residents of the street" [2, pp. 380-381]. In 1659, the parishioners bought four more small bells for their church.

The Chapel of the Procession of the Most Pure and Life-Giving Cross of Our Lord and the small hipped-roof belfry are additions which appeared at the turn of the 19th century.

At the very beginning of the 20th century, what was left of the original building of St. Philip's Church underwent further changes: the St. Nicholas



The Church of St. Philip the Apostle in Novgorod. The iconostasis of the Chapel of St. Nicholas

Chapel was dismantled because the foundation had sunk.

During World War II, the church was greatly damaged and its iconostasis disappeared. The first to undertake the restoration of the inner splendour of St. Philip's Church was Archbishop Sergiy (Golubtsov; †1982) of Novgorod and Staraya Russa. A temporary iconostasis was installed, and in 1961, the church was partly adorned with icons from the vacant church in the village of Yurievo, Kresty District, Novgorod Region. It was at that time that the shrine with the relics of St. Nikita of Novgorod (See *JMP* 1983, No 2, p. 56; No 4, p. 13) was installed on theambo by the deeply revered Staraya Russa Icon of the Mother of God.

The late 1960s saw a new period in the history of the construction and improvement of St. Philip's Church when the ecclesiastical authorities and parishioners decided to restore completely the ancient structure and give it its ori-

ginal historical form. Preparatory studies for the project started on April 10, 1969. They were based on blueprints, researches and, above all, on detailed architectural descriptions of the building found in the 17th century archives. These documents reveal that St. Philip's Church was a unique structure in Novgorod, which incorporated the unusual "twin" church design and other original architectural ideas. It was decided to restore this rare monument of Russian church architecture, including the dismantled northern Chapel of St. Nicholas.

The final engineering and geological recommendations for the project were ready in May 1977, and in November of that year the work was started with the blessing of Metropolitan Nikodim of Leningrad and Novgorod (†1978). One should note at this point the work put in by the rector, Archpriest Mikhail Elagin, and the churchwarden, P. I. Emelyanov.

More than 150 cubic metres of stone were obtained from quarries near Staraya Russa on the bank of Lake Ilmen. This stone was used in building most of the Novgorod churches. The restoration proceeded quickly, by August 1978 the walls of St. Nicholas Chapel were completed. The restored temple was consecrated on December 13, the Feast of the Apostle St. Andrew the First-Called.

By January 14, 1979, the old roof of the main church was replaced with a new one, and covered with sheet copper, all the gables restored, the windows in the drum remodelled, the foundation reinforced; the vaults of the sanctuary and the lofts braced and all the four cupolas covered with wooden shingles. The Church of St. Philip and St. Nicholas was restored to its original beauty.

Interior decoration proceeded at the same time and by April 1978 the restorers of Novgorod completed the draft of the iconostasis for the St. Nicholas Chapel. It was based on a description of the church's interior found in a 17th-century manuscript and on studies of fragments of the original iconostases preserved in the Novgorod History and Art Museum.

Work also proceeded on the main iconostasis of St. Philip's Church, which was fully restored by the Eastertide of 1979.

The two-storey church has a chapel dedicated to All the Saints of Novgorod located on the ground floor of the main building. Under the St. Nicholas Chapel is the Chapel of the Nativity of the Blessed Virgin. The spacious ground-floor chapels with their low ceiling create a cosy atmosphere; the smallness of their iconostases adds to the impression.

The iconostasis of the Nativity Chapel, made in the process of general restoration, is in the style of early icon-painting, but with elements of classicism in its carving. The red, dark blue, dark ochre, pale blue and olive colours of the iconostasis against the gilt carving generate a joyful and festal feeling. The composition of the iconostasis is unique: the Holy Doors have the traditional icon of the Annunciation and side door wings, the images of Cheru-

bim and icons of the Nativity of the Blessed Virgin and of the Holy Trinity.

The iconostasis of the Chapel of All the Saints of Novgorod contains old icons and also some new ones painted by Archbishop Sergiy Golubtsov himself. There are more icons in it than in the iconostasis of the Nativity Chapel: the Holy Doors, the Vladimir Icon of the Mother of God and the icon of the Saviour "Not Made with Hands". On the side doors there are icons of the Good Thief and St. Michael the Archangel. Above them are five small icons of the deisis. On the left clerestory there is a 17th century icon of the Holy Trinity.

The upper-floor Church of St. Philip has four pillars in the centre; the side aisles have cylindrical-shaped vaults. A large choir loft is in its western part. The vaults and walls of the church were decorated with frescoes in the second quarter of the 18th century; they were restored in 1970-1972. In the main drum, 16th century frescoes are preserved. In the centre is the image of the Lord Pantocrator, lower down are four Archangels, painted in a more recent baroque style.

The paintings on the vaults, pillars and walls were executed by Andrei Matveyev (1702-1739), a well-known artist of the first half of the 18th century, who was born in Novgorod and who was a parishioner of St. Philip's ever since he was a boy. He accomplished much and is considered to be one of the founders of Russian realistic art [6]. He was among the most gifted youths sent by Peter the Great to study in Holland—first in Amsterdam and then in Antwerp. He was there for nearly a decade, studying under such famous painters as Moore, Clas van Schoor and Jacob de Wit. On his return to Russia in 1727, he was mainly engaged in decorating churches and palaces in St. Petersburg. He is also known as a portraitist; most of his portraits are now in the Russian Museum in Leningrad.

On the vaults are depicted Angels venerating the Mother of God holding the Holy Infant in Her arms. Above the choir loft is an image of the Risen Christ with a large Cross. On the western pillars are depictions of St. Phi-

p's sufferings, and on the northern wall the crucifixion of St. Philip.

On the opposite, southern wall, is the fresco of the Annunciation. The frescos on the sanctuary walls depict the Lord's Passion; the Lord of Sabaoth and the Last Supper are painted in the apse and in the piers are images of the three Holy Hierarchs and of St. Nicholas the Miracle Worker. Only one fresco of Christ praying in the dungeon is reserved in the diaconicon. The sanctuary walls are decorated with images of the Novgorod saints: Nikita, Moisei, Grigoriy and Ioann. Vault of the sanctuary was colourfully painted by A. M. Matveyev; in the centre is the Dove, the symbol of the Holy Spirit, with many rays streaming from it. It is surrounded with faces of Angels glorifying the Lord God. This painting is well harmonized with the murals in the sanctuary by means of ornamental designs which in themselves are monuments of Russian art of the first half of the 18th century.

St. Philip's Church also has some old icons of Novgorodian painters. In the narthex of the main church is a fine image of St. Nicholas "of Mozhaisk" with scenes from his life (17th century), and in the main church itself—the Konevskaia Icon of the Mother of God (18th century), an icon of the Prophet St. Elijah (18th century) and one more icon of St. Nicholas "of Mozhaisk" (early 18th century).

In St. Nicholas Chapel there is a very large (over 3 metres high) Staraya Russa Icon of the Mother of God (19th century). The main shrine of St. Nicholas Chapel is the tomb with the holy relics of St. Nikita the Bishop of Novgorod. Over it is a carved canopy with an icon showing the saint praying for Novgorod on his knees on the steep bank of River Volkhov.

The relics of St. Nikita were inventoried in 1558 when his *Life* and special service to him were also written. This is reported in the Second Novgorodian Chronicle: "In the year 7066 (1558) on October 28, Thursday, Hegumen Markel of the Khutyn Monastery of our Saviour, having resigned his post as father superior, lived in the St. Anny Monastery for 6 months.... And Markel wrote the *Life* of St. Nikita the

Bishop of Novgorod and a canon" [3, p. 183]. Preserved to this day is a collection devoted to St. Nikita (see, for example, library manuscript of the Trinity-St. Sergiy Lavra, No. 673; now in the State Lenin Library and known as the "Tulupov Menaia" of 1630) consisting of the following sections: (1) the *Life* of the saint; (2) narrative of the invention of his relics; (3) narrative of his 25 miracles, (4) a glorification of the saint; (5) a sermon "On God's Grace Revealed Through the Miracles and the Glorification of the Holy Body of Our Father Among the Saints, Bishop Nikita".

We know from the chronicles that several icons of St. Nikita were painted by Novgorodians depicting clearly his characteristic features. In accordance with the tradition of the original icons, the saint is always depicted "young, without a beard, wearing a vestment of damask linen" (quoted from a 17th century library manuscript of the Moscow Theological Academy, No. 433; now in the State Lenin Library).

It is 425 years now since the canonization of St. Nikita, but the spiritual bond between the Novgorodian flock and their archpastor is as strong as ever. Services are conducted with deep love by his shrine very often and the clergy and faithful beseech him for his prayerful intercession; they also pray for all those who participated in the building and rebuilding of St. Philip's Church in Novgorod the Great.

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[6]. About A. M. Matveyev see: *History of Russian Art*. Moscow, 1960, Vol. V, pp. 315, 320, 331-338; P. Petrov. "Russian Painters Pensioned by Peter the Great". *Journal of Fine Arts*, 1883, p. 92, etc.; A. Uspensky. *Painters Who Decorated Imperial Palaces in the 18th Century*, Moscow, 1913, pp. 115-117.

Hegumen AGAFANGEL

A Unique Monument of Tver Architecture

My house shall be called the house of prayer (Mt. 21.13)

The unique cultural heritage of ancient Russ is multifaceted. Cities like Kiev, Novgorod, Vladimir and Moscow were focal points of lofty spirituality and contained monumental treasures of early Russian art and literature. Alongside these famous centres there were others such as Tver, at one time the capital of Russ (14th century). The heritage of that era includes icons of the Tver school discovered by experts of the Andrei Rublyov Museum. As far as church architecture is concerned, the only extant monument of the Tver Principality (14th-15th centuries) is the Church of the Nativity of the Blessed Virgin which is located in the village of Gorodnya-na-Volge. Experts have uncovered fragments of frescoes and sketches for paintings by Tver craftsmen.

The Church of the Nativity of the Blessed Virgin, a unique monument of Tver architecture, stands on a steep bank of the Volga, 30 kilometres from the ancient city of Tver (now Kalinin). The church's golden cupola, the refectory and the hipped roof of the belfry are

clearly visible from the Volga. On top of the hill, at the point where the river describes a curve, the church stands all its solemn splendour.

This unique work of the Tver architects has a remarkable history.

When the Tver Principality rose in the second half of the 13th century, at the confluence of the Vorozhek River with the Volga, there appeared a settlement, which is mentioned in the chronicles under different names, such as Gorodishche, Goroden, and later (from the 14th century)—Vertiyazin. Along the banks of the rivers around the town a number of villages appeared, some of which have survived to this day. Further downstream, for example, there is the village of Idimonovo, according to tradition the birthplace of Ksenia, the mother of the Orthodox Prince St. Mikhail of Tver (feast day, November 22). It was there that Princess St. Anna Kashin (†1338; feast day, October 1) met the coffin with the body of Prince St. Mikhail who was assassinated by the Horde (†1318); his martyrdom averted another Tatar invasion of Russia.



The Church of the Nativity of the Blessed Virgin in the village of Gorodnya-na-Volge

The hill upon which Vertyazin is located stands over the Volga. It is surrounded by a deep gully which protected the town on three sides; its fourth side was protected by the river itself. The road to Moscow, Tver and Novgorod passed through Vertyazin. Further upstream was a ford across the Volga on the road to Kashin, Kalyazin, and other cities.

The exact time when the Church of the Nativity of the Blessed Virgin was built is not known, but by comparing historical data, one can assume that it was erected between 1380 (after the Battle of Kulikovo) and 1390 (the year of the second visit to Tver of St. Kiprian of Moscow [† 1406]). There are reasons to believe that troops from Tver and Kashin passed through Vertyazin¹ on their way to the Kulikovo Plain. As is known, the hordes of Khan Mamai were routed on September 8, the Feast of the Nativity of the Blessed Virgin. It may well be that it was to mark the great victory that the old wooden church dedicated to the feast was replaced with a new one made of stone.

During the raid on Moscow by Khan Tokhtamysh in 1382, the Tver Principality became the last refuge of the Russian population fleeing from the invaders. The refugees streamed into Vertyazin for it was a border town, and St. Sergiy of Radonezh, as well as Metropolitan Kiprian, who sought shelter in Tver, must have passed through the town. Men close to Metropolitan Kiprian, including craftsmen who had accompanied him from Constantinople to Moscow also sought refuge in Tver. Most likely, during their years in Tver, some of them took part in the building of the church in Vertyazin.

It was in those years that Prince Mikhail Aleksandrovich of Tver (1368-1399) organized industriously the internal life of his principality: "From his principality disappeared robbers, thieves, informers, bootleggers, publicans and heavy customs duties, nor was there any violence or extortion" (1, p. 171). Over a short period of time more stone churches were erected along the roads of Tver than in all the preceding history of the principality. Those were the years when the Transfiguration Cathedral Church was rebuilt

and decorated; when the Cathedral of Archangel Michael and the Church of St. Nicholas in Staritsa, as well as the cathedral in the Zheltikov Monastery by Bishop St. Arseniy of Tver († 1409; feast day, March 2) were built of stone. One of these new structures was the Church of the Nativity of the Blessed Virgin in Vertyazin. In 1390, when Metropolitan Kiprian visited Tver again, he was met some 30 versts from the city by the grandson of Prince Mikhail Aleksandrovich with his suite. The meeting took place most probably at Vertyazin where the new church was erected.

Since then the church has been reconstructed a number of times, so that only the lower part (basement) of the original structure has been preserved to this day.

In 1399, after the death of Prince Mikhail Aleksandrovich, Vertyazin went to his son, Ivan (1399-1425)². On October 31, 1412, "Goroden upon the Volga, the Church of the Most Pure Theotokos and the prince's palace, his other properties and many houses were destroyed by fire" [2, p. 399]. The importance attached to Vertyazin by Prince Ivan Mikhailovich of Tver may be seen from the fact that the restoration of the town after the fire began already in the following year. "Goroden was rebuilt again and built quickly by a great number of Tverites and Kashinites who were put on the job" [*ibid*]. The chronicle makes no mention of the church being rebuilt, but the mention of "a great number of Tverites and Kashinites" makes it presumable that the Church of the Nativity of the Blessed Virgin was restored at the same time.

The church was so badly damaged by fire, that it had to be torn down to the basement. The new church was erected in the first quarter of the 15th century on the old foundation, following the lines of the former one, as was the custom. This was prompted by canonical requirements which meant for mediaeval craftsmen building precisely as the original. But the walls were built better from well-cut blocks of stone. The church had one cupola and a gabled roof. There was a second small cupola over the southern side-chapel.

Because of the small size of the side-chapel dedicated to the Nativity of St. John the Baptist, the prothesis stood in a special niche. For durability the walls were braced with oak timber.

The church was painted right after it was completed. Today it is no longer possible to trace all the themes of the murals, only several ornamentations have been uncovered on the walls and piers under layers of plaster. The rest of the frescoes were destroyed probably when the church was being rebuilt in the 1740s. Fragments were found under the floor of the sanctuary and of the body of the church during its restoration in 1978, as well as in the refectory when archaeological excavations were carried out. Over 20 thousand pieces of frescoes were collected out of which several incomplete compositions have been reconstructed by the art expert M. I. Vorobiev and painter L. V. Ezhova. This work continues and it is already clear that frescoes in the southern side-chapel depicted events in the life of St. John the Baptist, and in the main sanctuary—the Nativity of the Blessed Virgin. The murals in the sanctuary depicted saints.

The collected fragments of murals are reminiscent of miniatures as distinct from the 15th century paintings. At the same time "the style, the colour, the combination of miniature scenes with large-scale images makes them similar to the ensembles in the Church of the Dormition of the Mother of God at Meletovo" [3, p. 106], near Pskov, built in 1465. Among the best mural fragments is one showing the head of St. John the Baptist; the facial features and the softness of the lines remind one of the icon-painters of the Andrei Rublyov school [*ibid.*]. The bright orange-red background of the niche in the sanctuary of the Chapel of St. John the Baptist, in which it was difficult for craftsmen to paint any particular image, is filled in with foliar patterns.

When the layers of plaster that had accumulated over the centuries were removed from the walls in the body of the church and the sanctuary, many paintings and inscriptions were uncovered that are concurrent with the original paintings of the church. They were done with a brush directly onto the un-

prepared white stone surface of the walls.

"Some of the paintings were executed by a hand which clearly had full command of the brush, gracefully, with great skill; others remind one of children's drawings" [4, p. 263]. These last were done by apprentices trying to emulate experienced painters.

One interesting ornament found among others is formed of concentric circles drawn with a pair of compasses. On one such drawing the space within the circles is filled in with a floral ornament painted with a fine brush which must have been a sketch for window ornamentations. Such an abundance of paintings and inscriptions is not found in any other church, although the practice of making preliminary sketches on plaster and foundations for mosaics was common in Russia, Western Europe and the Byzantine Empire.

The annexation of the Tver Principality by Moscow in 1485 passed without bloodshed, as a historical process. The city was handed over to the Grand Duke of Moscow, Ivan Vasilievich, by Bishop Vassian of Tver together with Prince Kholmisky and the boyars. Having become a part of the Moscow Principality, Vertyazin was no longer a border town and it was mentioned less and less in chronicles. "In the town of Vertyazin, renamed the village of Gorodnya, apart from the stone Church (called a cathedral church in the old days) of the Nativity of the Blessed Virgin... there were four wooden churches: of the Trinity, of the Resurrection of Sts. Peter and Paul, and of Sts. Boris and Gleb... Besides the aforesaid churches... there were four monasteries of St. John Chrysostom, of the Trinity of St. Aleksandr and of St. Nicholas of the Sand" [6, p. 105].

In 1560, Gorodnya was laid waste by Ivan IV "and people suspected of treason exterminated" [7, p. 313]. There must have been in connection with this long drawn-out inquest into the case of Prince Vladimir Andreyevich Staritskiy who was arrested on false charges brought by the oprichniki and whose estate bordered on Gorodnya. That same year he was executed by a decree of the tsar at Aleksandrovskaia Sloboda



Archpriest Aleksey Zlobin, the rector of the church, and the parishioners in a festal procession round the church on the Feast of the Nativity of the Blessed Virgin

Gorodnya was pillaged for the last time at the beginning of the 17th century, during the Polish-Lithuanian invasion.

In the battle near Gorodnya the Russian army was led by Boyar Skopin-Skopytsky. The population of the Tver territory which survived the invasion fled to the Middle and Lower Volga, to the protection of the large cities on the Volga. Gorodnya, like the surrounding villages, was deserted, the church was sacked and remained for a long time "without church singing".

The restoration process spoke better than any chronicles of the destruction suffered in those years. The church was in ruins, roofless, and birds built nests in it. It was repaired in the 17th century and a refectory added on, but no one knows how it looked then. In 1716, the church of the Nativity of the Blessed Virgin was "damaged by a fire and ever since it stands empty and without singing and worship" [8], this was written in 1740 in a petition sent by the owner of the village, "Brigadier General Pyotr Bem, the son of Aleksei". On his initiative repairs to the old church were started in the same year, a new refectory and a belfry with a hipped

roof were added. It was during these repairs that the church lost its gabled roof and acquired a 4-pitched roof. The drum was made of brick, and a wide archway was built between the church and the spacious refectory. The old murals were scrapped off and the church repainted.

In contradistinction to the original church, the refectory with a side-altar dedicated to St. Simeon the Receiver of God and St. Anne the Prophetess and the belfry were built of brick. White stone was used only to decorate the outside walls. Because the work was done by local masons, the whole composition and decorative details were in keeping with the architectural traditions of the previous century. The tall belfry with an open porch below and with a hipped roof and narrow apertures, reminds one of the belfries of the 17th century Moscow churches.

The refectory with its vaulted roof supported by a single column is reminiscent of a monastery refectory. Two iconostases were built in at the same time—in the church and in the refectory, and icons were painted for them.

Preserved best of all are the Holy Doors in the church and the refectory

and the upper tier carved medallions with icons of the iconostasis in the refectory. The famous Russian playwright, Aleksandr Ostrovsky, after visiting Gorodnya, wrote regarding the iconostasis: "Remarkable Holy Doors, probably of the same age as the building itself".

Over the Holy Doors, there are four bas-relief figures of the Evangelists with their symbols.

After more than two centuries the icons in the iconostasis have darkened. They were painted over twice, preserving only the general outlines of the original images, and some were covered with silver rizas. The painter and restorer, D. E. Bryagin, was able to uncover from under layers of overpaint a wonderful painting in remarkable colours, the work of one artist. Executed in the icon-painting traditions of the late 17th century, the bright colours of the icons are amazing. The gold and silver on the robes of saints and in the background produce a remarkable effect—the images seem to glow, as if illuminated from within. The icon-painter must have been a gifted artist, one who wielded the brush perfectly and was well versed in Russian and foreign iconography.

The upper tier of the small iconostasis contains images of the Old Testament Prophets. The apostolic tier consists of four icons, each containing the images of three Apostles. The festal tier is made up of icons each depicting two of the Twelve Great Feasts of the Orthodox Church. On the southern and northern doors there are images of Old Testament High Priests. The Holy Doors are flanked by patronal icons. The festal icons contain many fine details illustrating Gospel events; the artist worked over every detail with great care whether over the robes of saints, foliage of trees or elements of the interior.

Apart from the iconostasis and icons, "Christ's dungeon" was built in the refectory at that period. On its wall there is a high relief in gypsum whose subject matter is seldom met in Russian iconography. It depicts the events of Holy Week. The high relief images look more like wood carvings of the iconostasis than sculptured images. It may well be that the iconostasis and the

high relief were made by one and the same artist.

In subsequent years the Church of the Nativity of the Blessed Virgin was repaired and renovated on many occasions and its walls and vaults were braced. Some of this work followed natural calamities.

In 1928, the church was thoroughly examined by a team of experts from the Institute of Archaeology of the USSR Academy of Sciences led by Academician N. N. Voronin, and schematic measurements were taken [2, p. 401].

In the late 1940s the walls and vaults had to be braced urgently. It was only as a safety measure and more radical steps had to be taken to save the edifice.

Plans for its restoration were drafted after thorough investigation in 1965. It became clear then that the restoration involved a great amount of work over a considerable period of time and would cost a great deal. Since the church council did not have the money, it petitioned His Holiness Patriarch Pimen who gave his blessing for the church to be restored at the expense of the Kalinin Diocesan Administration. Archbishop Aleksiy Zlobin, Rector of the Church of the Nativity of the Blessed Virgin in the village of Gorodnya-on-Volge, was put in charge of the project in the capacity of oikonomos. Much attention to the project was given by Metropolitan Aleksiy of Kalinin and Kashin and also by the then Secretary of the Kalinin Diocesan Administration, Archpriest Nikolai Vasechko.

The work was accomplished in several stages, including the repairs of the outer walls, the restoration of the refectory interior (after which services could be held there), then the complete restoration of the interior of the church and its outside. Afterwards the restoration of the iconostasis and the icons began.

The restoration of the most ancient parts of the building, which were no longer there, proved to be the most labour-consuming. All later brick insertions were removed from the walls and replaced with blocks of white stone. At the same time the masonry was reinforced on the more dangerous spots. As a result, the walls, the windows, the po-

is, the interior and all the porches have been restored to their original shape.

The crosses and cupolas have all been replaced with new copper-plated ones and later gilded.

The iconostasis also had to be restored, and experts who examined it discovered that it was completely re-gilded in the second half of the 19th century. Under the thick layer of priming on the Holy Doors experts uncovered fine carvings made in the 18th century. An experienced restoration expert V. V. Filatov suggested that the iconostasis be completely re-gilded after removing the thick layers of paint on the carvings of the Holy Doors. This work was supervised by senior gilder N. P. Gusarov.

A number of interesting discoveries were made in the process of restoration: first of all various architectural details were clarified; then unique frescoes and inscriptions of the 15th century were uncovered and, finally, very original 17th or 18th century iron doors had layers of paint removed. The work also shed some light on the origin, formation and subsequent development of the town of Vertyazin, and all these finds have been described in periodicals and scientific publications.

The Church of the Nativity of the Blessed Virgin has been restored thanks to the support and prayers of the parishioners, combined with the efforts of researchers and experts.

The restoration was completed on the eve of the church's 600th anniversary. It is remarkable that all through the nine years of restoration (1974-1982) the church continued to function without break. Central heating was installed in 1974 which made it possible to conduct services in all parts of the building even in winter time. When one of the sections of the building was closed for restoration, services were conducted in the others.

On October 11, 1981, the 17th Sunday after Pentecost, Metropolitan Aleksiy of Kalinin and Kashin and Archbishop Vladimir of Dmitrov (now Metropolitan of Rostov and Novocherkassk) consecrated the altar of the main sanctuary of the church (see *JMP*, 1982, No. 3, p. 40). Today the Church of the Nativity of the Blessed Virgin strikes one not only by its external beauty, but also by its splendid interior. The parishioners, who

have contributed a great deal to its restoration, maintain it in perfect order and are at pains to make it even more beautiful. At divine services they offer up fervent prayers for the peace and prosperity of their native region, of all our Motherland.

NOTES

¹ On July 31, 1380, Prince Ivan Kholmsky arrived in Kolomna with troops sent by Prince Mikhail of Tver. See: A. Kazadaev. *Istoricheskoe pokhvalnoe slovo Dimitriyu Donskomu* (Historical Glorification of Dimitriy Donskoi), St. Petersburg, 1827.

Prince Vasilii of Kashin was one of the princes who arrived with their troops. See N. Karamzin. *Istoria gosudarstva Rossiyskogo* (The History of the Russian State). 3rd edit., St. Petersburg, 1850, Vol. V, p. 76.

² "To his children Aleksandr and Ivan, Tver, Novy Gorodok, Rzhev, Zubtsov, Radilov, Vybyryn, Opoki, Vertyazin" (The Mikulin Chronicle. Quoted from *Antiquities of Tver*. A monthly historical journal. Staritsa, 1911, No. 4, pp. 36-37).

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[8] SAKR, fund 160, file 3, No. 3238. File on the restoration of the stone church in the village of Gorodnya, 1740.

[9] SAKR, fund 160, file 3, No. 3271, p. 1. File on the consecration of the church with a side-chapel in the village of Gorodnya, in which the sanctuaries were damaged by fire in the village, 1801.

[10] SAKR, fund 160, file 3, No. 3279, p. 1.

[11] SAKR, fund 160—List of files on the Church of the Nativity of the Blessed Virgin in the village of Gorodnya. (The files have been lost.)

[12] Yu. Ya. Gerchuk, M. I. Domshlak. *Art Monuments of the Upper Volga: From Kalinin to Yaroslavl*. 2nd edition, Moscow, 1976, pp. 23-24.

Archpriest ALEKSIY ZLOBIN,
Rector of the Church of the Nativity
of the Blessed Virgin, Gorodnya-na-Volge

The Beginning of the New Academic Year at the Moscow and Leningrad Theological Schools

September 1, 1983, was the opening day of the new academic year at the Moscow theological schools. Divine Liturgy on that day was celebrated by Bishop Aleksandr of Dmitrov, the Rector of the Moscow Theological Academy and Seminary, who was assisted by the lecturers and students in Holy Orders. After the service, the rector addressed the students with an exhortation about the lofty and responsible nature of pastoral service.

After a short break, the lecturers and students proceeded to the ancient Trinity Cathedral for a traditional moleben by the shrine of St. Sergiy of Radonezh, the hegumen of the Russian land. Later on a Lity for the Dead was said by the monument in the academy garden for the departed teachers of the Moscow theological schools.

Then there was a meeting devoted to the beginning of the new academic year at the Academy Church of the Protecting Veil of the Mother of God. The Secretary of the Academy Council, Hegumen Platon, read out congratulatory telegrams sent for the beginning of the new academic year. The telegram from His Holiness Patriarch Pimen addressed to the Rector Bishop Aleksandr, was also read. It said: *"May the Lord bless the forthcoming labours of Your Grace,*

the teachers and students of the Moscow theological schools in the new academic year".

Prayers were said at the beginning and at the end of the meeting. After that the students went to lecture rooms.

* * *

September 1, 1983, was also the opening day of the new academic year at the Leningrad Theological Academy and Seminary, and at the LTA Preceptorial Courses. To mark the occasion the rector, Archbishop Kirill of Vyborg, together with the assistant rector, Archimandrite Avgustin, teachers and students in Holy Orders conducted a moleben in the Academy Church of St. John the Divine. After the service teachers and students gathered in the assembly hall where the congratulatory telegram from His Holiness Patriarch Pimen was read out. There were also telegrams from many hierarchs as well as from the Moscow theological schools and the Odessa Theological Seminary.

The rector, Archbishop Kirill, introduced to the students new teachers. After a short break, the assistant rector, Archimandrite Avgustin, briefed new students on the regulations in the Leningrad theological schools. After that the students went to their classrooms and auditoriums.

IN THE DIOCESES

Moscow Diocese On April 26, 1983, the Feast of St. Artemon the Holy Martyr, Metropolitan Yuvenaliy of Krutitsy and Kolomna presented patriarchal awards for Holy Easter to the clergy and laity of the Moscow Diocese in the Domestic Chapel of the Transfiguration at the Novodevichy Convent.

On May 9, Easter Monday, Metropolitan Yuvenaliy celebrated Divine Liturgy in the Church of the Kazan Icon of the Mother of God in the village of Ivanisovo, Pavlovski Posad District, and then led the paschal procession.

On May 10, Easter Tuesday, Vladyka

Yuvenaliy celebrated Divine Liturgy and led the paschal procession in the Church of St. Aleksandr Nevsky, Ia. he said a moleben in the Church of St. Aleksiy in the town of Egorievsk. The same day, the archpastor led the evening paschal service in the Church of St. George in the village of Vanilovo, Voskresensk District.

On May 14, Easter Saturday, Metropolitan Yuvenaliy celebrated Divine Liturgy in the Church of St. Aleksiy in the village of Serednikovo, Solnechnogorsk District, and then led the paschal procession.



May 11, 1983, the Church of the Smolensk Icon of the Mother of God "Hodegetria" in the village of Grebnevo, Moscow Diocese. Metropolitan Yuvenaliy of Krutitsy and Kolomna leading the procession of the clerics and parishioners after Divine Liturgy

On May 15, the 2nd Sunday after Easter, of St. Thomas the Apostle, Vladymir Yuvenaliy celebrated Divine Liturgy in the Church of the Presentation of the Blessed Virgin in the Temple in the village of Chernaya Gryaz, Dmitrov District, afterwards he visited the Church of the Protecting Veil in the village of Orudievo in the same district.

On May 22, the 3rd Sunday after Easter, of the Holy Myrrhophores, the Feast of the Translation of the Relics of St. Nicholas the Miracle Worker, Metropolitan Yuvenaliy celebrated Divine Liturgy in the Church of St. Michael the Archangel in the village of Karpovo, Voskresensk District.

Chelyabinsk Diocese On May 10, 1983, Easter Tuesday, Archbishop Platon of Sverdlovsk and Kurgan, Administrator a. i. of the Chelyabinsk Diocese, celebrated Divine Liturgy in the Church of St. Simeon in Chelyabinsk. The archpastor presented the clerics of the diocese with Easter greetings. After the Liturgy there was a festal procession round the church.

On May 11, Easter Wednesday, Vladymir Platon visited the Church of the Presentation of the Blessed Virgin in the Temple in Emanzhelinsk. The rector, Hegumen Ioann, addressed the archpastor with paschal greetings. After the Divine Liturgy a festal procession took place round the church. Then Archbishop Platon inspected the new auxiliary buildings and blessed all those who had worked for the church.

Chernovtsy Diocese On February 18, 1983, the Feast of St. Feodosiy the Archbishop of Chernigov, Bishop Varlaam of Chernovtsy and Bukovina celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Cathedral Church of St. Nicholas in Chernovtsy; the altar of the lower church is dedicated to St. Feodosiy and contains his holy relic. During the Liturgy, the archpastor preached a sermon on the ascetic life and archpastoral labours of St. Feodosiy and then he read the akathistos to the saint.



**The Church of the Dormition in Sonkovtsy
[Chernovtsy Diocese]**

Ivano-Frankovsk Diocese

On January 20, 1983, the Synaxis of St. John the Baptist, Archbishop Makariy of Ivano-Frankovsk and Kolomyia celebrated Divine Liturgy in the Church of the Trinity in the village of Iltsy, Verkhovina, and preached a sermon on the festal theme. After the Liturgy, in accordance with an old local custom, men in colourful Huzul dresses processed round the church singing carols.

On January 30, the 34th Sunday after Pentecost, Archbishop Makariy celebrated Divine Liturgy in the Dormition Cathedral Church in Ivano-Frankovsk, during which he ordained Deacon Stefan Deren presbyter.

Orel Diocese

From August 4 to 7, 1983, with the blessing of His Holiness Patriarch Pimen, Metropolitan Aleksiiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate visited the Orel Diocese.

On August 5, Metropolitan Aleksiiy, Archbishop Simon of Ryazan and Kaluzhskiy, Archbishop Gleb of Orel and Bryansk, and Archpriest Nikolai Sapsa



The Cathedral of St. Nicholas in Verkneursk [Chelyabinsk Diocese]

were received by A. S. Khokhlov, Vice-chairman of the Orel Regional Executive Committee. S. Ya. Tishchenko, Secretary of the Regional Executive Committee, and D. S. Panteleyev, Representative of the Council for Religious Affairs of the USSR Council of Ministers in the Orel Region, were also present. That same day the hierarchs and the clergy of the Orel Diocese laid flowers at the monument to tankmen and offered a prayer for the fallen warriors-liberators, it being the 40th anniversary of the liberation of Orel.

On August 6, the Feast of the Orthodox Princes Sts. Boris and Gleb, Metropolitan Aleksiy concelebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil, with Archbishops Gleb and Simon in the Cathedral Church of the Akhtyrskaya Icon of the Mother of God in Orel.

After the festal moleben, Metropolitan Aleksiy congratulated Archbishop Gleb in his name-day and forthcoming 70th birthday and the 30th anniversary of his ordination. Metropolitan Aleksiy conveyed to Archbishop Gleb an icon of the Mother of God—a gift from His Holiness the Patriarch. A reception was given, during which Metropolitan Aleksiy presented Archbishop Gleb with the Order of St. Vladimir, 2nd Class—His Holiness the Patriarch's award on his 70th birthday. The reception was also attended by A. S. Khokhlov; S. Ya. Tishchenko; D. S. Panteleyev; A. M. Makarov, Representative of the Council for Religious Affairs in the Bryansk Region; T. S. Kretova, Chairman of the Orel Regional Peace Committee, and other guests. Metropolitan Aleksiy delivered a speech.

That same day Metropolitan Aleksiy visited the Orel churches—of St. Athanasius the Great, of the Trinity, and of St. John the Baptist. The Vladyka laid a panikhida at the grave of Metropolitan Palladiy (Sherstennikov; †1976) of Orel and Bryansk located by the Church of St. John the Baptist.

On August 7, the 6th Sunday after Pentecost, Metropolitan Aleksiy and Archbishop Gleb concelebrated Divine Liturgy in the church of St. John the Baptist in Orel. That same day Metropolitan Aleksiy, accompanied by Archbishops Simon and Gleb, visited the

Church of the Resurrection in Bryansk and studied its plan of restoration. A. M. Makarov was present. Then Vladyka Aleksiy visited the Trinity Church in Bezhichi, Bryansk. He said a panikhida at the grave of Archbishop Daniil Troitsky (†1930).

Metropolitan Aleksiy visited also the newly-built Church of Prince St. Vladimir, Equal to the Apostles in the town of Kletnya, Bryansk Region. He conducted a moleben to St. Vladimir and addressed the clergy and parishioners with a sermon. The rector, Hieromonk Sergiy, was awarded the Order of St. Vladimir, 3rd Class—a patriarchal award.

Metropolitan Aleksiy visited also I. S. Turgenev's museum-estate in Spasskoe-Lutovinovo.

Patriarchal Parishes in Canada From August 12 to 18, 1983, the delegation of the Russian Orthodox Church headed by Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, visited the Patriarchal Parishes in Canada. The delegation was composed of Archbishop Makariy of Ivano-Frankovsk and Kolomyia, and Protodeacon Vladimir Nazarkin, M. L. Voskresensky and P. S. Vishnevsky of the DECR.

On August 12, the envoys of the Russian Orthodox Church arrived in Edmonton from Vancouver, where they had been participating in the work of the 6th Assembly of the World Council of Churches. At the airport the guests were welcomed by Bishop Kliment of Serpukhov, Administrator of the Patriarchal Parishes in Canada and a. i. in the USA, the clergy and parishioners of the patriarchal parishes. That same day a banquet was given in honour of the guests which was attended by the clergy and parishioners led by Bishop Kliment.

On Saturday, August 13, Metropolitan Filaret celebrated Divine Liturgy in the Church of the Nativity of the Blessed Virgin in Nisku. The Vladyka was greeted by the rector of the church, Archpriest Petr Vlodek. After the Liturgy, the guests were invited to the dinner given by the parish community. That same day the delegation visited the Church of the Ascension in Calmar and the Church of the Trinity in

Thorsby. Metropolitan Filaret and Bishop Kliment, assisted by the dean, Archpriest John Margitich, the clergy of the cathedral and of other patriarchal parishes, officiated at All-Night Vigil in the Cathedral Church of St. Barbara in Edmonton.

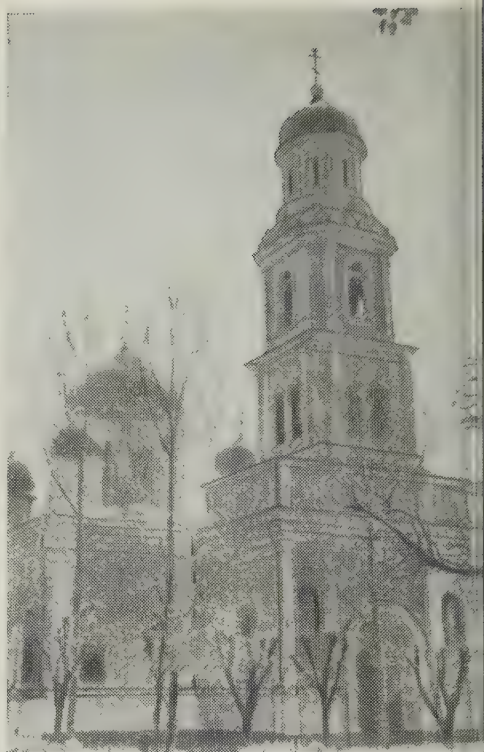
On August 14, the 7th Sunday after Pentecost, Metropolitan Filaret celebrated Divine Liturgy in the cathedral church. In his address Metropolitan Filaret greeted the congregation and conveyed to the clergy and flock of the patriarchal parishes His Holiness Patriarch Pimen's blessing and prayerful good wishes. Vladyka Filaret presented patriarchal awards to some members of the clergy and parishioners. That same day a reception was given in the Convention Centre, which was attended by the clergy and numerous parishioners of the patriarchal parishes. Mr. Sis Perves, Mayor of Edmonton, and Mr. B. Yurko, MP from Alberta Province, were among the guests of honour. They greeted our countrymen and all those present.

On the following days the delegation visited the patriarchal parishes in Chagor, Smoky Lake, Pakan, Shandro, Vegreville, Meander, Chipman, Wostok, Skaro and the museums of Shandro and Ukrainian Village.

The faithful of all the parishes welcomed the envoys of the Mother Church with great love and cordiality and gave them an opportunity to see the life of the patriarchal parishes in Canada.

On August 17, Metropolitan Filaret and the other members of the delegation, accompanied by Bishop Kliment, Archpriest John Margitich and Archpriest Petr Vlodek, paid a visit to the Mayor of Edmonton, Mr. S. Perves. In the course of their cordial conversation mutual satisfaction with the visit of the delegation of the Russian Orthodox Church was expressed. It was stressed that such visits were necessary and useful not only to get acquainted with Church life, but for greater mutual understanding, and to strengthen confidence and friendship between the peoples of our countries as well.

That same day Metropolitan Filaret met the members of the clergy of the patriarchal parishes. In the evening, the



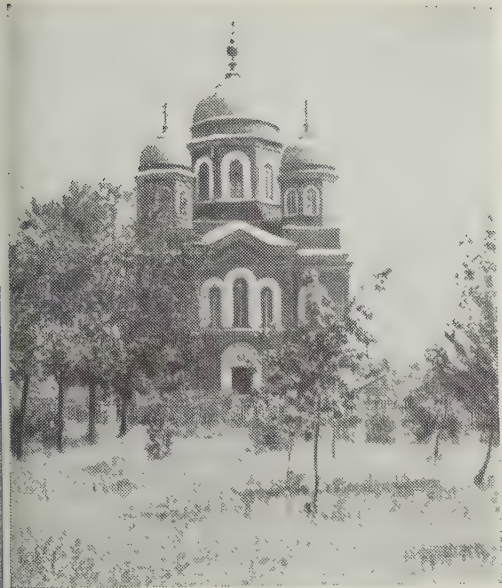
**The Church of the Descent of the Holy Spirit
Saratov**

community of the Edmonton cathedral church gave a farewell banquet.

Saratov Diocese On May 8, 1983, Holy Easter, Archbishop Pimen of Saratov and Volgograd officiated Paschal Matins and celebrated Divine Liturgy in the Cathedral Church of the Trinity. At the end of the Liturgy the archpastor presented patriarchal awards for Holy Easter to the clergy of the diocese.

On May 9, Easter Monday, Archbishop Pimen celebrated Divine Liturgy and conducted the paschal moleben in the Church of the Protecting Veil in the town of Engels.

On May 12, Easter Thursday, Archbishop Pimen celebrated Divine Liturgy in the Cathedral of the Kazan Icon of the Mother of God in Volgograd. After the Liturgy, the archpastor presented patriarchal award—the order of St. Vladimir, 3rd Class—to the dean of the cathedral, Archpriest Anatoliy Nazarenko.



The Church of the Resurrection in the town of Pugachyov (Saratov Diocese)

Smolensk Diocese From August 7 to 10, 1983, with the blessing of His Holiness Patriarch Pimen, Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, visited the Smolensk Diocese.

On August 7, Metropolitan Aleksiy visited the Cathedral of the Transfiguration of the Saviour in the town of Roslavl.

On August 8, Metropolitan Aleksiy and Archbishop Feodosiy of Smolensk and Vyazma visited the Dormition Cathedral in Smolensk and genuflected before the deeply revered shrine of the diocese—the Smolensk Icon of the Mother of God “Hodegetria”. That same day the hierarchs visited the Church of St. Nicholas in the village of Nikolo-Yarovnya, which had been restored after a fire.

On August 9, Metropolitan Aleksiy, Archbishop Feodosiy of Smolensk and Vyazma and Bishop Viktorin of Vilna and Lithuania read an akathistos before the deeply revered Icon of the Most Pure “Hodegetria”, and in the evening they officiated at All-Night Vigil.

That same day, at the diocesan administration, the dean of the cathedral, Archpriest Leonid Chekhovsky, read a paper devoted to the 40th anniversary of the liberation of Smolensk from the

German-fascist invaders. Metropolitan Aleksiy delivered a speech.

On August 10, the Feast of the Smolensk Icon of the Mother of God “Hodegetria”, Metropolitan Aleksiy, and Archbishops Feodosiy and Viktorin, assisted by Archimandrite Kirill, Dean of the Bulgarian Metochion in Moscow, and the clergy of the diocese, concelebrated Divine Liturgy in the Dormition Cathedral Church and then led the festal procession round the cathedral. Metropolitan Aleksiy congratulated the hierarchs, clergy and laity on the feast, on behalf of His Holiness Patriarch Pimen, and conveyed His Holiness's blessing to all those present. Archbishop Feodosiy expressed filial gratitude to His Holiness Patriarch Pimen for his congratulation and blessing. He thanked Metropolitan Aleksiy, Archbishop Viktorin and Archimandrite Kirill for their participation in the divine services.

During the festal meal that followed speeches were delivered by Archbishop Feodosiy, Archimandrite Kirill and Metropolitan Aleksiy.

Metropolitan Aleksiy and Archbishop Feodosiy were received in Smolensk by A. S. Emelyanov, Chairman of the Smolensk City Executive Committee, and by V. P. Tarasenkov, Representative of the Council for Religious Affairs in the Smolensk Region.

Metropolitan Aleksiy and Archbishops Feodosiy and Viktorin laid flowers at the Tomb of the Unknown Soldier, at the tomb of the liberators of Smolensk from the German-fascist invaders and at the monument to the warriors who fell in the Great Patriotic War of 1812.

Vinnitsa Diocese On January 7, 1983, Christmas Day, Archbishop Agafangel of Vinnitsa and Bratslav celebrated Divine Liturgy in the Cathedral Church of the Nativity of the Blessed Virgin during which he read out the Christmas Message of His Holiness Patriarch Pimen and ordained Aleksiy Golovosh deacon.

On March 13, Meat-Fare Sunday, of the Last Judgement, Vladyka Agafangel celebrated Divine Liturgy in the cathedral church. At the Lesser Entrance he raised Hegumen Vlasyi, the dean of the cathedral, and Hegumen Antoni, the

Rector of the Church of St. Michael in the town of Dunaevtsy, Khmel'nitski Diocese, to the rank of archimandrite.

Vladimir Diocese *An archpastor's jubilee.* On May 27, 1983, the Feast of the Maksimovskaya Icon of the Mother of God—a great Vladimir shrine—Archbishop Serapion of Vladimir and Suzdal marked his 50th birthday. On the eve, Archbishop Serapion was met with due solemnity in the Cathedral Church of the Dormition. On the feast day itself, Vladyka Serapion celebrated Divine Liturgy, assisted by the clergy of the Vladimir and other dioceses. During the Liturgy, Archbishop Serapion presented patriarchal awards to several members of the clergy. After the thanksgiving moleben, Archbishop Serapion was greeted, on behalf of the entire Vladimir Diocese, by Archimandrite Aleksiy, the dean of the cathedral church and Superintendent Dean of the Vladimir and Murom Church Districts, Archimandrite Valen-

tin, Rector of the Cathedral of St. Constantine in Suzdal, and Archpriest Longin Taranovsky, Rector of the Church of the Exaltation of the Holy Cross in the town of Vyazniki. The congratulatory telegram from His Holiness Patriarch Pimen was read out. A telegram was also received from Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate. For his zealous service for the glory of the Mother Church and on the occasion of his 50th birthday, His Holiness Patriarch Pimen awarded Archbishop Serapion the Order of St. Sergiy of Radonezh, 2nd Class. "Many Years" was sung in honour of His Holiness Patriarch Pimen and Archbishop Serapion.

In his response, Archbishop Serapion cordially thanked His Holiness for the award and for the high assessment of his labours. He also thanked everyone for their greetings, congratulations and good wishes.

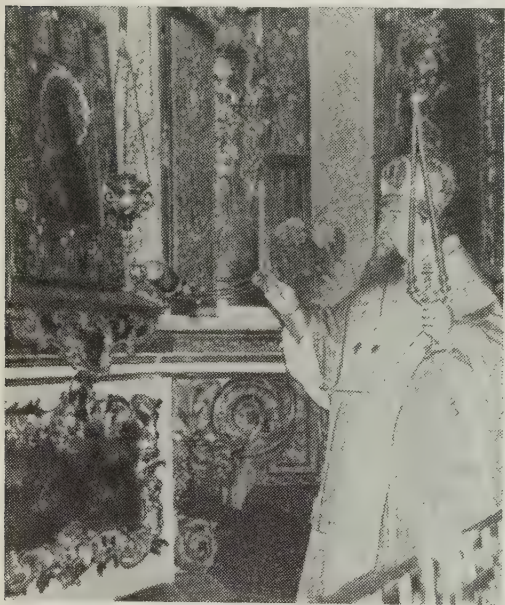
Archbishop Serapion gave a reception which was attended, among other guests, by A. V. Zinoviev, Representative of the Council for Religious Affairs of the USSR Council of Ministers in the Vladimir Region.

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On June 20, 1983, the World Federation of Journalists and Writers on Tourism (FJWT) presented the Golden Apple, an honour prize, to the city of Suzdal.

The monuments in Suzdal are immortal witnesses of many historical stages of our nation. Wonderful ensembles of old Russian architecture built by talented Russian craftsmen are carefully preserved in the city. Our national culture and immortal art have become dear and understandable to many nations of the world; this helps to strengthen good and friendly relations between the Soviet people and peoples of other countries.

Archbishop Serapion of Vladimir and Suzdal and Archimandrite Valentin were invited to attend the presentation ceremony of the Golden Apple prize.



May 27, 1983, the Feast of the Maksimovskaya Icon of the Mother of God. Archbishop Serapion of Vladimir and Suzdal celebrating Divine Liturgy in the Vladimir Cathedral Church of the Dormition

Archpriest Aleksiy Semyonovich DYOMIN

On April 17, 1983, Archpriest Aleksiy Semyonovich Dyomin, the oldest cleric in Moscow, passed away in the 96th year of his life.

Father Aleksiy was born into a poor peasant family on March 30, 1888, in the village of Vyazki, Orel Gubernia. His devout parents brought up their children to be faithful to the Church of God. Since his youth, Aleksiy zealously attended church and in the depths of his heart he wanted to be a monk. He received his elementary education in a village school. He fought in World War I, forced his way through encirclement, escaped from captivity and was badly wounded. Later Father Aleksiy frequently recollected the horrors of the war years. He was taken prisoner in Poland and escaped with the help of Polish peasants whom he remembered all his life with gratitude. Father Aleksiy was deeply convinced that he was saved from death by the Mother of God, Whom he especially venerated and to Whom he prayed constantly. Father Aleksiy used to say: "Wherever I was I was always whispering prayers to the Mother of God. My mates even laughed at me saying that Dyomin was always muttering. For 30 years I carried a bullet in my right shoulder, but prayer protected me."

In 1946, Aleksei Semyonovich entered the Moscow Theological Seminary. From 1949 he served as a psalm-reader. On October 21, 1951, he was ordained deacon to serve in the Dormition Church of the Moscow Novodevichy Convent. On November 4, 1951, he was ordained presbyter by Archbishop Makarii (Daev, †1960) of Mozhaisk to serve in the Church of St. Michael the Archangel in the village of Mikhailovskoe, Podolsk District, Moscow Region. On March 4, 1957, he was appointed by His Holiness Patriarch Aleksiy to the Patriarchal Cathedral of the Epiphany in which he served till his death.

Father Aleksiy preserved his ardent spirit to his last days, and his mind was clear; he loved to work and obeyed with monastic humility. Father Aleksiy was always even-tempered, kind-hearted and responsive, he never reproached anyone. He was gentle, modest and unaffected. A talk with him promoted sincerity; he was father confessor to many clerics and laymen. The hearts of all who received absolution from this starets were impressed with deep spirituality thanks to his paternal admonition and his spontaneous, pure, child-like prayer. Father Aleksiy was very patient and charitable towards men's weaknesses. He conducted services unhurriedly and reverently, strictly commemorating all the living and the dead. He celebrated Divine Liturgy with a special prayerful inspiration.

For his zealous service of the Church of Christ, Archpriest Aleksiy Dyomin was awarded many ecclesiastical awards, including a mitre. He received the Order of St. Vladimir, 3rd and 2nd Classes from His Holiness Patriarch Aleksiy. His Holiness Patriarch Pimen awarded him a patriarchal certificate of merit on the occasion of his 90th birthday.

Not long before his death, on the Feast of the Righteous St. Alexius the Man of God, Father Aleksiy marked his 95th birthday. On that day,



in the Patriarchal Cathedral, before numerous worshippers and his near and dear ones, Father Aleksiy celebrated Divine Liturgy and led a festal moleben. He was cordially greeted by Archpriest Nikolai Vorobiev—on behalf of the clergy and parishioners of the cathedral; by Hieromonk Tikhon—on behalf of Archbishop Pitirim of Volokolamsk and staff members of the Publishing Department of the Moscow Patriarchate. The jubiliarian was also congratulated by many parishioners and his spiritual children. "Many Years" was sung by the choir.

Despite his weakness, Father Aleksiy tried not to miss Divine Liturgy on Sundays and feast days, he frequently received Holy Communion, the last time just before his death. Father Aleksiy foresaw with his spiritual eye his own blissful death. On Friday of the 1st week in Lent he said that he would not live till Easter. "Eternity has opened before me," Father Aleksiy said, "My future life is before me..."

The funeral service was conducted, with the blessing of His Holiness the Patriarch, in the Patriarchal Cathedral, by Archbishop Pitirim of Volokolamsk, assisted by the dean, Protopresbyter Matiei Stadnyuk and the clergy of the cathedral. On the eve of the funeral, before evening service, His Holiness Patriarch Pimen arrived to bid farewell to the departed. His Holiness bestowed upon his last journey an icon of the Most Holy Mother of God. He offered his deep condolences to the relatives and dear ones of Archpriest Aleksiy Dyomin. Father Aleksiy was buried in the Vvedenskoe Cemetery in Moscow.

Archpriest NIKOLAI VOROBIEV

SERMONS

St. Tikhon of Zadonsk

On Love of One's Neighbour

"Beloved, let us love one another" (1 Jn. 4.7)

The root and beginning of love of one's neighbour is love of God: one who truly loves God invariably loves his neighbour. Beyond any doubt, God loves every man. For if one truly loves God, he should love man whom God loves. *Let us love one another* as God loves us. All of us Christians have one ancestor—Adam, we all have one nature and are called men and are men. And so, *let us love one another*.

We are all created by One God, in the image and likeness of God: so *let us love one another*. We who are fallen have been redeemed by the Blood of Christ, the Son of God, Who loved us and sacrificed Himself for us: and so *let us, too, love one another*. God so loved all of us *that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life* (Jn. 3. 16). So *let us, too, love one another* as God loves us.

God gave all of us His Holy Word—a lamp that shineth in darkness—which teaches us to love one another and loving one another to do good, and so *let us, too, love one another*. We all heed this Word of God: so *let us love one another*. We are all of one Faith and believe in the Father, and the Son, and the Holy Spirit, the One Trihypostatic God, Who loves us: *let us, too, love one another*.

All of us call on, pray to and worship One God, hymn and glorify Him: *let us love one another* as He loves us. We are all called Christians after Christ; *let us love one another* as He loves us. We all have one Baptism; we were all baptized in the Name of the Father, and of the Son, and of the Holy Spirit: *let us love one another*. At Baptism we all denied Satan and all his evil works: pride, hatred, and all other evil—and promised to love Christ and one another: *let us love one another*.

We are all called to Eternal Life and

say in the Creed: "And I look for the resurrection of the dead, and the life of the world to come": *let us love one another*. All of us approach the one Holy Supper and partake of the Body and Blood of Christ. Oh, what a wonderful fact! Oh, the incomprehensible love of God for man! *Let us love one another*.

Christians, we are all brothers and have One Father—God, to Whom we pray and say: "Our Father, Who art in Heaven! So *let us love one another* as brothers.

To all of us the Heavenly Father, because of His love, gives food, clothes, a home and other good things: *let us, too, love one another*. The Christian has many reasons to love his neighbour, but the main reason is that God loves man. And what of you Christian? Will you hate God's beloved creature—man? Surely you will not hate a man like yourself? Can you hate one who was made in the image and likeness of God just as you were? Can you hate one whom God loves? Can you hate one who was redeemed by Christ's Blood just as you were? Can you hate one for whose sake Christ suffered and died? Will you hate one who was washed in the font of Baptism just as you were and is called to Eternal Life? Can you hate one whom the Lord has commanded to *love... as thyself* (Mt. 19. 19) and who, just as you, receive Holy Communion? Can you dishonour and offend one whom God honoured? Or curse one, whom God blessed? O Christians, it is terrible and awful to hate one whom God loved, for whom Christ suffered and died. It is dangerous, very dangerous, to do evil to one to whom God does good; to dishonour one whom God honours; to curse one whom God has blessed. *Let us love one another*, Christians, just as God loves us all. Amen.

(Excerpt from *Works of Our Holy Father St. Tikhon of Zadonsk*. 6th Edition, Moscow, 1899, p. 236).

His Holiness Patriarch PIMEN's Sermon

on the Feast of the Icon of the Mother of God "Consolation of All the Afflicted"

I congratulate you all, dear brothers and sisters, on the feast.

We have gathered here today in order to lay our sorrows and griefs at the revered icon of the Theotokos assured that the Mother of God will indubitably hear our prayers and entreaties, and grant us Her help. Yesterday evening at All-Night Vigil, Vladyka Kiprian touched upon a very topical theme—the threat of nuclear war, upon the fact that a fatal sword hangs over mankind. Brothers and sisters, all of us must learn to pray to the Lord sincerely and fervently so that the Lord might remove this sword from us and grant us a good and long life.

In the troparion to the icon we are honouring today the Theotokos is called "Consolation of All the Afflicted". This is indeed so because in all his misfortunes and hardships man turns to the Blessed Virgin Mary for help. "Let us now turn devoutly to the Mother of God", it says in the common troparion to all the icons of the Mother of God and the Theotokian feast days. It means that "now", without delay, and with great devotion we must turn in prayer to the Blessed Virgin Mary.

The Holy Fathers teach that we Christians have unvanquishable weapons—the Holy Cross and prayer. How-

ever, in order to turn in prayer to the Virgin Mary, dear brothers and sisters, we must be aware of our sinfulness, have repentance, "repentance," in the words of the troparion, "that comes from the depths of the soul". The composer of this hymn stresses the words: "Hasten, for we are dying from the abundance of our sins". This is the knowledge that we should always carry in our hearts. We must be aware of our sins, feel them and contritely turn with tears to our Saviour, the Physician of our souls and bodies, and to the Immaculate Virgin Mary on all occasions in our earthly life. Never forget that the saints of God are our helpers, that the Theotokos is our First Mediatrix, that the Saviour always heeds Her prayers and that He will surely send us all that is good for us.

"My body ails from the abundance of my sins, so does my soul", these words of the hymn point out that we must be constantly aware of, brothers and sisters, always feel, our guilt before the Lord. These words should become our constant reminder in our prayers to our Lord and Saviour, to the Blessed Virgin Mary, and to all the saints of God, our intercessors.

On this feast day I wish you all great joy, spiritual comfort, which the Blessed Virgin Mary surely grants through Her prayers. And let the Holy Cross and prayer be our unvanquishable weapons throughout our lives. Amen.

Delivered on November 6, 1982, after Divine Liturgy in the Church of the Icon of the Mother of God "Consolation of All the Afflicted" in Bolshaya Ordynka, Moscow.

The Righteous Lamp of Life

The righteous shall be in everlasting remembrance (Ps. 112. 6). These divine words from Holy Scripture shed a mysterious light on the meaning of our earthly life which we vaguely realize but lose it in the midst of our daily cares. The meaning of our life is great, rich and beautiful.

Man is created and called by God to a more perfect way of life and activity than we usually imagine, surrounding ourselves as we do with mundane interests.

God has granted us a blissful eternity; He has prepared for us a bright and joyous immortal life, which the *eye hath not seen, nor ear heard, neither have entered into the heart of man* (1 Cor. 2. 9). In this regard our earthly life, although limited in time from the point of view of eternity in God, is exceptionally valuable and especially important as a gift of God, which we must use for the good of our soul and to benefit our neighbour. The Christian Church teaches us to regard life seriously, to see and realize it as a big school of activity in which we must learn much, cognize the Truth, vanquish our passions and the weaknesses of our souls in order that, as St. Paul says: *we should live soberly, righteously, and godly, in this present world* (Tit. 2. 12).

Defining the meaning of life, the Christian Church gives us marvellous examples of a good life which witness convincingly to the truth of the Christian teaching and to its divine origin. We would like to present to you today such a lofty and holy image of Christianity, a pious life filled with great acts pleasing unto God, in the person of the Orthodox Prince St. Daniil of Moscow who has been deeply venerated for almost seven hundred years now by the Russian Orthodox Church. His memory has indeed become everlasting, according to the Word of God, and the centuries have not weakened it. What made this saint's life so wonderful? It became renowned and edifying because of its lofty righteousness before God and men. Prince St. Daniil has left an example not only of a righteous life pleasing

unto God, but of selfless service to his people.

Prince St. Daniil was the sovereign of Moscow, a vigilant ruler of his domain. Nevertheless he did not forget the inner world of his soul; ever since he was a youth he was concerned for his spiritual purity and perfection, considering this to be the first and most important duty in life. According to his *Life* the spiritual qualities of the prince—humility, meekness, love for and mercy towards people, surpassed his rank. He was not so much a sovereign as a kind and loving father, instilling in his compatriots a desire to do good. On the territory of the Moscow principality, Prince St. Daniil built Houses of God. Near the Kremlin he founded the first monastery and dedicated it to St. Daniel the Stylite, his heavenly patron. The monastery saw great and glorious days in history and became a seed-plot of monasticism for future monasteries in Moscow.

It is a noteworthy fact that the holy prince saw the future might of the Moscow principality in the spiritual foundation of life of his compatriots, who sought eternal Truth, rather than in external military power and fortress walls.

St. Daniil's spiritual view of life, which issued from deep faith in Christ's Gospel, was the basis as well of his successors' reigns who built Moscow Russia along the traditions of their "saintly relative", adorning it with churches and monasteries.

The people of the principality looked upon Prince St. Daniil as God's great chosen one who had received grace from the Lord to sow Christ's peace among the people, to console them in their grief brought upon them by the Mongol-Tartar yoke. But most edifying in St. Daniil's life was his truly righteous end. Before his death he wished to take monastic vows and be buried in the brethren's common graveyard as one of the monastery monks. Such humility on the part of the Grand Duke of Moscow caused the people to glorify his name even more as a saint of the Russian land. His grave soon became a holy shrine

in Moscow. St. Daniil appeared more than once by his grave to men of all walks of life, rousing them to Christian virtues or rendering them grace-filled assistance. St. Daniil also appeared to Prince Shuisky denouncing him for not looking after his grave. The saint appeared similarly in the reigns of Ivan III, Ivan IV, and Aleksei Mikhailovich. In response to the revelations received they immediately set about restoring the monastery founded by the saintly prince.

The history of our country speaks of the Orthodox Prince St. Daniil as a wise ruler of Moscow who laid in it the foundation of the future capital of the state. He was a true peacemaker of Russia and brought prosperity to the country at a time when the Mongol-Tartars, its external enemy, were still very powerful and constantly destroyed its unity with their raids. His sagacious acts often stopped internecine wars among his elder brothers. His enemies knew him to be formidable and brave. He was one of the first Russian princes to dare meet the Mongol-Tartars in battle and won a victory.

In this way, in the consciousness of his people and in the kind memory of history, Prince St. Daniil has become a model of righteous life filled with grace;

this is not only a tribute of historians recorded in chronicles, it is something that has miraculously survived all time limits. He seems to rise above history, becoming an everlasting symbol of goodness itself, illumining and edifying those who are striving to cognize the meaning of life, to take up Christian duties and become useful to all. Christianity is ever living and significant in experiences and examples of sanctity, and that is why it masterfully embraces with its unearthly power all the aspects of our activities, radically changing our previous sinful life. As heaven is to bread so is Christianity to the spiritual life of man; it carries a completely new image of life—immortal and blissful—after which we should yearn and strive especially, preferring it to any mundane thing which soon passes away.

Let us with faith and love commemorate the Orthodox Prince St. Daniil, the Miracle Worker of Moscow, venerate him fervently, pray to him and imitate him in everything, as the heavenly lamp which sheds light on the lofty path of Christianity—the only divine power which cleanses us of all sin and introduces us to blissful Eternal Life. Amen.

Archimandrite EVLOGIY,
Father Superior of the Monastery
of St. Daniel in Moscow



PEACE MOVEMENT

CHURCH FOR SOCIETY

The Uppsala World Christian Conference

"Life and Peace"

April 20-23, 1983

The threat of thermonuclear war hanging over humanity today has generated in recent years an upsurge in the antiwar movement throughout the world, what with decisive protests being voiced by the peace-loving public and more intensive actions being taken by progressive religious, public and political figures of many countries and regions, as well as mass manifestations of the population on every continent.

Our Church is deeply involved in the worldwide struggle for peace and the salvation of the sacred gift of life from the threat of nuclear war, because "the Russian Orthodox Church considers efforts for the cessation of the arms race and the achievement of general and complete disarmament a vital part of her service for the cause of peace" (see PIMEN, Patriarch of Moscow and All Russia. *Sermons, Speeches, Messages, Addresses*. Moscow, 1977, p. 288).

The contribution the Russian Orthodox Church has made to the strengthening of world peace is acknowledged across the globe. Representatives of our Church take an active part in many peace forums both in this country and abroad. They try to explain to people the extreme danger of the on-going intensification of the arms race and convince the nations of the need for an immediate agreement on a nuclear freeze followed by a reduction and, finally, the destruction of all types of weapons of mass annihilation.

The Holy Synod of the Russian Orthodox Church, chaired by His Holiness Patriarch Pimen, considered with deep attention and reacted positively to the invitations received from the Archbishop of Uppsala, Dr. Olof Sundby, Primate of the Church of Sweden, and

other Heads of the Christian Churches of the North European countries (Denmark, Iceland, Norway, Sweden and Finland) by Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate; Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations; Bishop Sergiy of Solnechnogorsk, Deputy Head of the DECR; Protopresbyter Prof. Vitaliy Borovoi, representative of the Russian Orthodox Church to the World Council of Churches in Geneva; and Dr. A. S. Buevsky, Executive Secretary of the Department of External Church Relations, to take part in the World Christian Conference "Life and Peace". The conference was held from April 20 to 23, 1983, in the old Swedish university town of Uppsala.

The conference was attended by a total of some 200 prominent religious figures from 60 countries who are noted for their energetic antiwar efforts, as well as other representatives competent in international affairs.

The solemn opening of the World Christian Conference took place on April 20 in the assembly hall of the famous Uppsala University. Gathered were the official participants in the conference, numerous guests and representatives of the press. The opening ceremony was attended by Their Majesties the King of Sweden Carl Gustaf XVI and Queen Silvia, as well as by Prime Minister Olof Palme and other members of the government.

In his opening speech, Archbishop Olof Sundby of Uppsala, moderator of the Reception Committee, emphasized the importance of this forum in averting thermonuclear catastrophe, and

called upon the participants to make maximum effort to attain the posited aims.

A long speech was made by Swedish Prime Minister Olof Palme, a prominent champion of disarmament and the initiator of many antiwar actions of the world public at large aimed against the danger of nuclear war. "The lesson of Hiroshima and the experience of the years that followed," said Olof Palme, "should have taught us that nuclear weapons have changed the very concept of war. In our nuclear age not a single country can attain security through superiority, because not a single country can protect itself from a nuclear strike. We must find a new principle of security based on mutually vested interest in preventing nuclear war." According to the Swedish Prime Minister, political and ideological adversaries should pool their efforts to forestall world catastrophe. "It is only together that they can survive," the speaker stressed, "otherwise they will perish together." No one can emerge victorious in a modern nuclear war. If it is allowed to happen, it will destroy everyone. For this reason security in the nuclear age means universal security. Olof Palme's speech found support among the conference participants and was a catalyst for fruitful work.

A speech of greeting was delivered by Dr. Martin Holmdal, Rector of Uppsala University, who drew a parallel between the present conference and the Stockholm forum of 1925 convened at the initiative of Archbishop Dr. Nathan Söderblom, a Nobel Prize winner and one of the founders of the ecumenical movement.

Dr. Holmdal said that the time had come for a broad-based ecumenical movement involving all people protesting against violence, who belong to the all-encompassing movement for peace irrespective of their religious or political affiliation. Today it is imperative to consolidate the view that a "balance of terror" is no insurance against war. And if people by pooling their efforts can avert world catastrophe, it will happen not because of the escalation of the arms race, but despite it. Dr. Holmdal called to mind the farewell speech of R. Oppenheimer, who said in 1945

that freed atomic energy placed unprecedented responsibility on those who used it and this gave grounds for hoping that people would be compelled to live in peace. At present nations must realize: if humanity wants to survive, peaceful coexistence based on social justice and respect for human rights is more important now than ever before.

A large reception was then held in the reception halls of the university during which the delegates to the conference were presented to Their Majesties King Carl and Queen Silvia and to Prime Minister Olof Palme. Following the reception the conference was officially opened with an ecumenical service in the cathedral church of Uppsala. The service was led by Archbishop Olof Sundby; Metropolitan Aleksey of Tallinn and Estonia; Archbishop Walter Makhulu, Primate of the Anglican Church of Botswana and President of the All Africa Conference of Churches; and James Armstrong, Bishop of the United Methodist Church in the USA and President of the National Council of the Churches of Christ in the USA. During the service, which Archbishop Olof Sundby opened with an introductory address, Metropolitan Aleksey read the Sermon on the Mount (Mt. 5. 3-15) in Church Slavonic, and Paulo Cardinal Arns, Archbishop of Sao Paulo, Brazil, delivered a sermon. A great impression was made upon the worshippers by the hymn "Life and Peace", which was composed especially for and dedicated to the World Christian Conference, and which was afterwards sung on a number of occasions by the participants in the assembly hall of the university.

A large reception was held in the building of the Västmanland society. It was given by the conference chairman, Archbishop Olof Sundby, and International Preparatory Committee moderator, Ambassador Olle Dahlen (Sweden).

The first session of the conference was opened by Archbishop Olof Sundby on April 21 after a morning service. He thanked the members of the International Preparatory Committee for the work they had done which made this Christian forum of peace possible. Metropolitan Aleksey of Tallinn and Estonia

was among the eight elected presidents of the conference. Dr. A. S. Buevsky was a member of the Editing Committee. At the plenary session the main reports were delivered by Metropolitan Filaret of Minsk and Byelorussia; Father Timothy Healy, President of Georgetown Catholic University (USA); Archbishop Dr. Edward Scott, Moderator of the Central Committee of the World Council of Churches; Primate of the Anglican Church of Canada and the Rev. John Stott, representative of the Lausanne Committee of World Evangelization (Church of England).

In his paper, Metropolitan Filaret pointed out the causes for the danger of a world catastrophe, the principal one being human sinfulness: "Man has led his environment to the brink of a catastrophe by drawing it into his sinfulness... Man, while being the crown of creation," he said, "now threatens to turn God's earthly creation which, according to the Creator Himself, is *very good* (Gen. 1. 31), into a lifeless desert scorched with death-dealing radiation and poisoned with deadly gases... Mankind has come right up to the brink when all it can do is choose between universal life or universal death." Metropolitan Filaret noted that the whipping up of fear and the arms race did not guarantee security; instead, they created tension and increased the possibility of a conflict. He said: "A morally justified policy can today be based solely on the proposition that nuclear war should not even be permitted theoretically and cannot be justified either morally or politically. In order to break the deadlock and take the first step away from the brink of the nuclear abyss, good will is essential. Instilling good will," Metropolitan Filaret underscored, "largely depends on us, Christians".

The speech of Father Timothy Healy, a Catholic from the United States, was well received. He criticized the policy of the current US Administration and its drive for military superiority over the USSR and the desire of America's ruling circles to put the entire responsibility for the present international situation squarely on the Government of the Soviet Union.

Archbishop Edward Scott spoke about

the oneness of the human race and about the fact that each man bears the image of God within himself. The path of peacemaking leads to perfect love for common salvation, he said, this path does not depend on the political system in which a man lives but must be effected from within. The arms race is immoral. The Christian Faith urges that concern be shown for future generations of men, for the environment and creation, because Jesus Christ is the life of the world.

The Rev. John Stott spoke about the calling of a Christian in the face of the nuclear threat. First and foremost he stressed the need for each Christian to attain righteousness. He called upon Christians to enhance to the utmost their contribution to the strengthening of world peace.

After the papers were delivered, a report of the International Preparatory Committee, in which Protopresbyter Prof. Vitaliy Borovoi and Dr. A. S. Buevsky worked, was read out. Then 17 discussion groups were formed, in which points touched upon in the papers were considered.

Metropolitan Aleksey chaired the evening plenary session. Speeches were made by Dr. Allan Gayer, executive director of the Church Centre for Theology and Sociology in Washington; Metropolitan Paulos Mar Gregorios, Syrian Orthodox Church (India); and Gwendolyn Koni, permanent secretary to the Government of Zambia.

Dr. Allan Gayer said that at present the so-called superpowers are particularly responsible for all life which is on the verge of annihilation. Intimidation has become the principle faith—a pretentious theory of darkness, the antithesis of faith in the power of love. The basic mistake in the deceptive theory of nuclear intimidation, he said, is that it makes disarmament impossible. If we are going to augment nuclear arsenals in the name of the illusory "balance of fear", we are not likely to halt the arms race. Today all of us must respond to the appeal of God Who loves us by striving for peace. In the theology of peacemaking, justice and security are inseparable from the commandment of peace.

Metropolitan Paulos Mar Gregorios

dwelt in his paper on the moral and ethical aspects of the present state of the world system. According to the Christian conception, all good on earth is mixed with evil, with the exception of Jesus Christ Himself. Christians recognize that peace among nations is not identical with the peace which Christ gives. Nations living in peace and cooperation are closer to the ideal of the Kingdom of God than nations existing in a state of enmity; no war can be morally justified. The use of any type of nuclear weapon is a crime against humanity. The existing nuclear stockpiles must be destroyed without risk to the ecosphere and mankind. People the world over must bring pressure to bear upon their governments to effect this destruction without delay.

The speech of Gwendolyn Koni, permanent secretary to the Government of Zambia, touched upon the stand of the Third World countries. Each region of the globe views the world from its own vantage point, she said, but whereas in the opinion of the West Europeans, Americans and East Europeans, peace means "freezing" and the non-deployment of such weapons as the Pershing, from the standpoint of the Third World, peace is a more comprehensive notion. It incorporates deliverance from hunger and disease, and the elimination of illiteracy and the exploitation of man by man.

Speeches were made at the plenary session on April 22 by UN Assistant Secretary-General Jan Martenson and President of Pax Christi International, Bishop Luigi Bettazzi of Ivrea (Italy).

Dr. Jan Martenson states that there are 50,000 nuclear warheads in the world today, the majority of which have a destructive force which exceeds many times over that of the bomb dropped on Hiroshima. It follows from this that humanity is now capable of annihilating itself. It can choose between disarmament or universal destruction. There will be neither winners nor losers in a nuclear war. Hence the need to inform the entire population of the earth about the danger of the arms race and the need for disarmament. "The Churches of the world must play an important role in this respect. Their profound concern with questions of morality are

having an impact on society and on relations among men."

In his speech, Bishop Luigi Bettazzi advanced recommendations for detente, which boil down to the following:

1. To create nuclear-free zones, particularly in Europe, the Middle East, Africa, Australia and the Pacific Ocean.

2. To deescalate the arms race by reducing defence expenditure.

3. To help consolidate East-West bilateral relations, especially in the political and economic spheres.

4. To educate the young in the spirit of peace.

However, Bishop Luigi Bettazzi believes that the chief task at hand is to support the United Nations, which should become capable of safeguarding man's security and his rights. Inspired by the Word of God and the power of the Holy Spirit, Christians must pool their efforts to establish peace in the world. After luncheon that day, the first draft message* was read out and discussed.

On April 23, the Editing Committee submitted at the plenary session the second draft of the message, which, following a debate, was edited for the last time and adopted unanimously.

Then there was a reception in Uppsala Castle given by the municipality. A speech was made at the reception by Erik Nielson, Chairman of the Uppsala Municipality, who expressed the hope that the Message of Peace adopted at the Uppsala Conference would help to "relax tension in our tormented and afflicted world" and to enhance the role of Christians all over the world in the global struggle against the danger of nuclear war.

That evening a final service was held in the Uppsala cathedral church, during which a sermon was delivered by Archbishop Dr. John Vikström of Turku, Primate of the Evangelical Lutheran Church of Finland. After the service a reception was given in the Göteborg Land Society building by the newly elected Primate of the Church of Sweden, Archbishop Dr. Bertil Werkström.

On Sunday, April 24, well-attended services and rallies were held in many

* See *JMP*, 1983, No. 8, pp. 47-50 for the full text of the message.

churches and parishes of Sweden and other Scandinavian countries with the participation of the delegates to the conference, who informed those present of the work accomplished. The Conference Message was read out, in which it is stressed that "nuclear warfare, which like all warfare would be likely to escalate, can never be justified." With the aim of preventing the danger of thermonuclear catastrophe it has been proposed, above all, to freeze the further production and deployment of nuclear weapons, to conclude a comprehensive test ban treaty, and to establish nuclear-free zones.

Metropolitan Aleksiy of Tallinn and Estonia was invited to a service at the Lutheran church in Eskilstuna. After the service, which was led by the local bishop, Dr. Tord Simonsson, Metropolitan Aleksiy delivered an address. He spoke about the results of the recent conference and called upon Western Christians to work still harder to get their governments to take concrete steps towards forestalling the danger of a nuclear war and towards preserving peace and life on the planet. The ringing of bells in all the churches of the diocese for five minutes symbolized solidarity with the results of the conference.

A reception was given after the service by the local community during which Metropolitan Aleksiy answered numerous questions.

That afternoon an ecumenical service was held in the Lutheran church of Eskilstuna with the participation of representatives of the city's Christian Churches and guests. Metropolitan Aleksiy, Bishop Tord Simonsson, Orthodox and Catholic priests of local parishes, and the presbyter of the city's Baptist community took part in the service. In the address he delivered at the service, Metropolitan Aleksiy spoke about the proceedings of the Uppsala Conference and pointed out the continuity of the aims of this forum and the World Conference "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe", which took place in Moscow in 1982.

On April 24, Divine Liturgy was celebrated in the Stockholm Greek cathedral church with the participation of the Orthodox hierarchs and clerics who took

part in the conference. The Russian Orthodox Church was represented by Bishop Sergiy of Solnechnogorsk. During the Liturgy, Archbishop David of Sukhumi and Abkhazia (Georgian Patriarchate) delivered a sermon.

That afternoon, Protopresbyter Vitaliy Borovoi spoke before two Swedish Lutheran communities. Dr. A. S. Buevsky took part in a large meeting on the conference results held in Stockholm's main square; it was headed by Bishop Dr. Lars Carlzon of Stockholm.

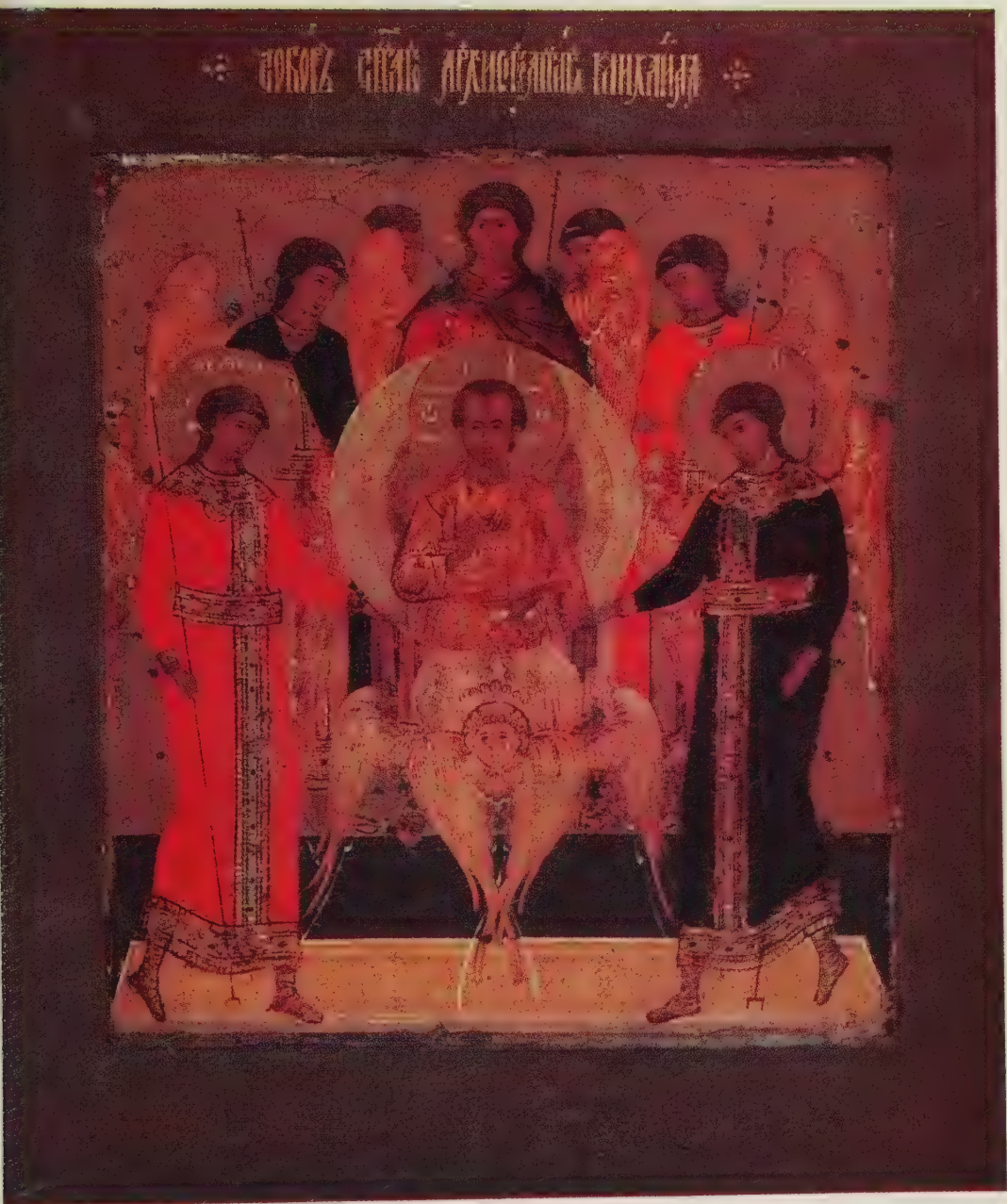
On April 25, the members of the delegation from the Soviet Union were received by B. D. Pankin, Ambassador Extraordinary and Plenipotentiary of the USSR to Sweden.

Returning once again to the results of the World Christian Conference "Life and Peace", it should be said that it was held in a spirit of Christian brotherhood and a sincere desire of the participants to make a major contribution to the cause of saving the sacred gift of life from nuclear catastrophe. Throughout the conference's duration its participants received numerous letters, those from children being the most moving and inspiring a response from the heart. The mail the conferees received attested to the fact that people of all countries and regions, of different ages, occupations and convictions are involved in the defence of the world from the danger of nuclear annihilation.

We have tried to bring to the cognizance of our brothers and sisters in Christ, who gathered in Uppsala from many countries, the peace-loving aspirations of our people, who had endured the horrors of the past war, and to show the heightening role the Churches and religious organizations in the Soviet Union are playing in the worldwide movement aimed at preserving peace on Earth.

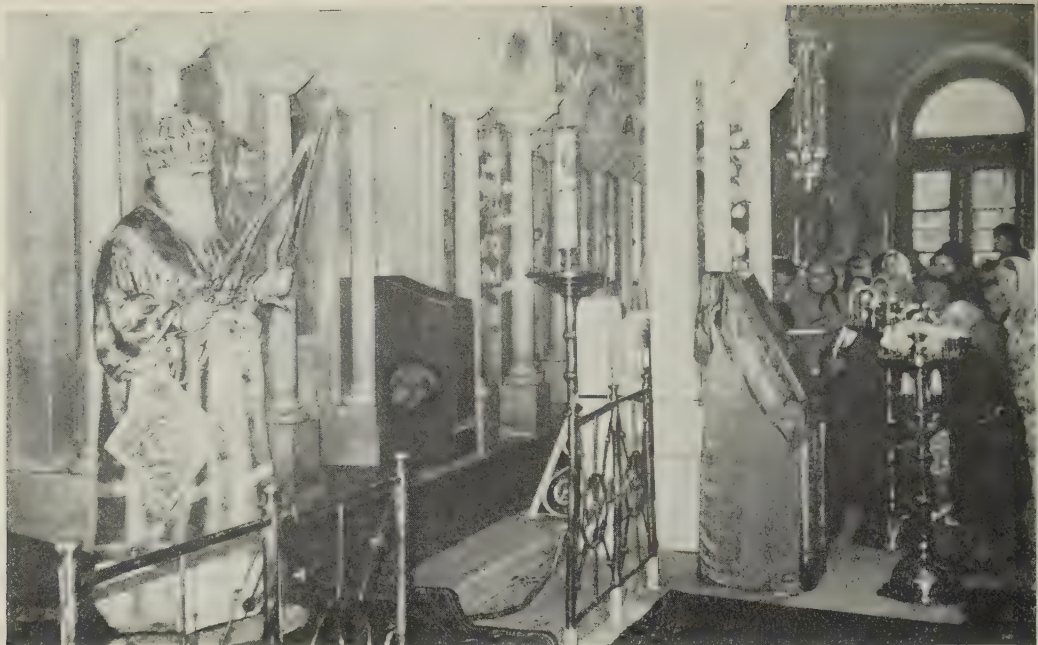
In our troubled times no one can stand apart from the struggle for peace. The voice of the Church is important, too, today. "The impending nuclear horror," reads the final Conference Message, "demands that the Churches give high priority to the peace question. A Church which acquiesces in the predicament this hour denies the call of her Lord."

Metropolitan ALEKSIY of Tallinn and Estonia



THE SYNAXIS OF ST. MICHAEL THE ARCHANGEL
AND THE HEAVENLY HOST

17th century icon



His Holiness Patriarch Pimen at Divine Liturgy in the Moscow Church of St. Pimen on September 9, 1983, the Feast of St. Pimen the Great



US senators, Claiborne Pell and Paul Sarbanes, at the reception given by His Holiness Patriarch Pimen on August 20, 1983



May 29, 1983. His Holiness and Beatitude Catholicos-Patriarch Iliya II of All Georgia, His Holiness Patriarch Pimen of Moscow and All Russia and His Holiness Patriarch Maksim of Bulgaria at Divine Liturgy in the Memorial Church of St. Aleksandr Nevsky in Sofia



May 29, 1983. The participants in the Bulgarian Church celebrations for the 900th anniversary of the Bachkovo Monastery and the 30th anniversary of the restoration of the Patriarchate



July 3, 1983. Divine Liturgy in the Sveti-Tskhoveli Cathedral Church of the Twelve Holy Apostles in Mtskheta. His Holiness and Beatitude Catholicos-Patriarch Iliya II of All Georgia in the synthronon of the cathedral church



Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, reading the address of greeting from His Holiness Patriarch Pimen of Moscow and All Russia on the occasion of the jubilee celebrations of the Georgian Orthodox Church



The Church of St. Philip the Apostle in Novgorod

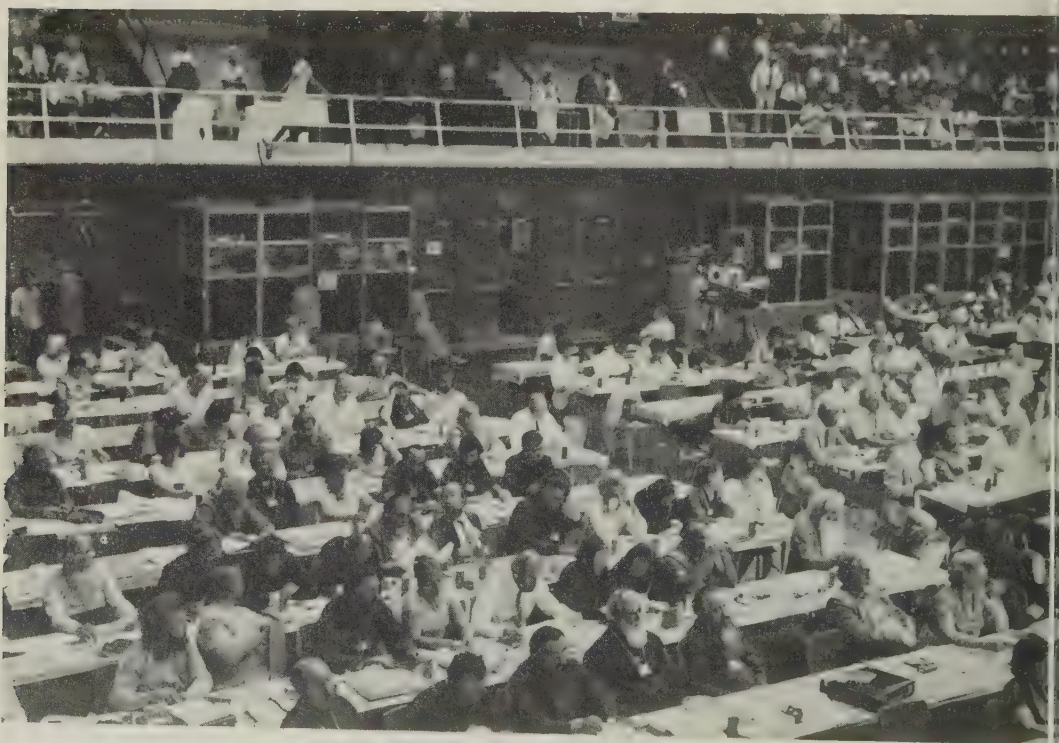


Metropolitan Antony of Novgorod and Leningrad conducting divine service in the Church of St. Philip the Apostle in Novgorod

THE SIXTH ASSEMBLY OF THE WORLD COUNCIL OF CHURCHES
July 24-August 10, 1983, Vancouver, Canada



Above: the delegates of the Russian Orthodox Church to the Sixth Assembly. Below: the plenary session hall. In the foreground — the Russian Orthodox Church delegation

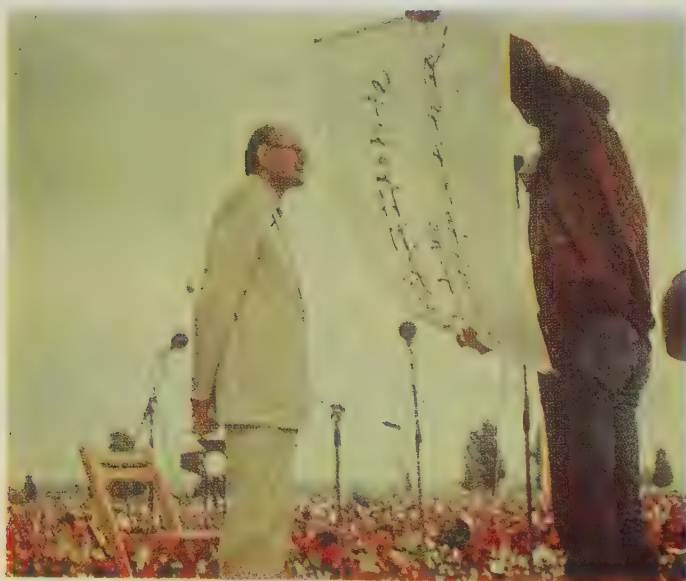


THE SIXTH ASSEMBLY OF THE WORLD COUNCIL OF CHURCHES
July 24-August 10, 1983, Vancouver, Canada



Above: the Russian Orthodox Church participants in the assembly at the solemn service for the opening of the assembly, July 24. Below: the Russian Orthodox Church delegation in the plenary session hall.



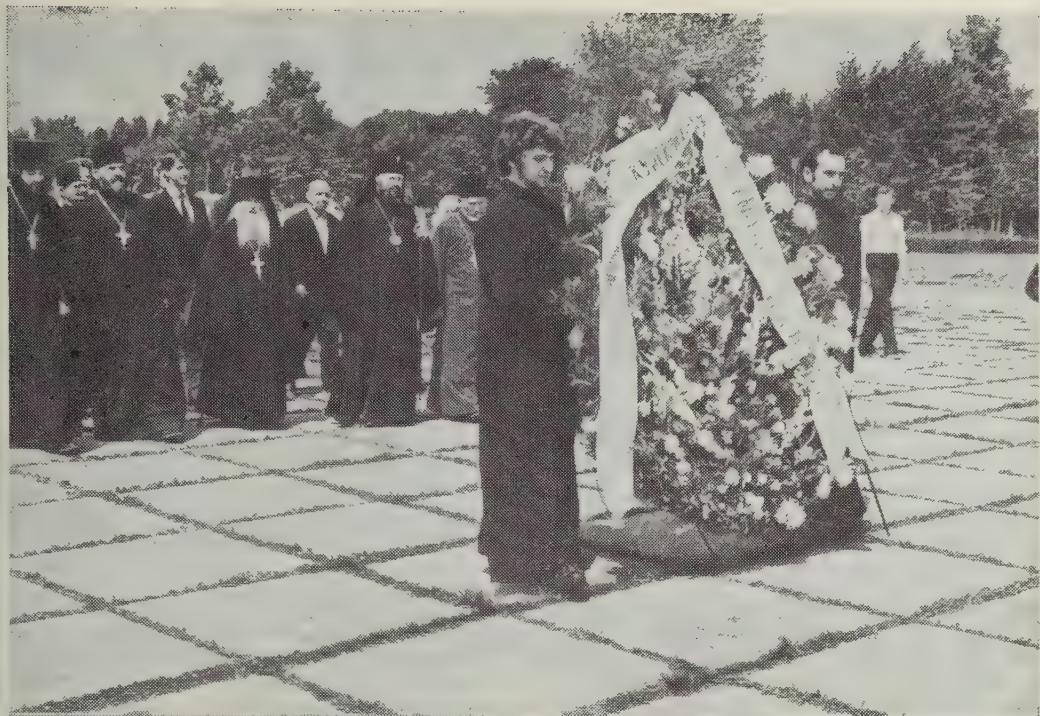


"KIRCHENTAG-83", HANNOVER, FRG
June 5-12, 1983

Above: Bergen-Belze. Meeting and prayer at the obelisk in memory of the victims of fascism

In the centre: Masch-See square. At the monument to the fallen Soviet warriors

Below: Thousands of people participating in the rally against the "Euroshima" threat



July 7, 1983, the village of Yakovlevo. Archbishop Khrizostom of Kursk and Belgorod and the diocesan clergy laying a wreath at the memorial complex to the glorious victory in the battle on the Kursk Bulge

For the 40th Anniversary of the Battle at the Kursk Bulge

It has been 40 years since one of the greatest battles of World War II—the Battle at the Kursk Bulge. July 12, 1943, saw a tank battle unprecedented in military history which was of crucial importance for the outcome of the war as a whole. This battle, which occurred near the village of Prokhorovka, placed the nazi army before a catastrophe.

The believers of the Kursk Diocese—its archpastor, the clergy and laity—hold sacred the memory of soldiers who gave their lives in this battle marking the date with special services of commemoration. In churches throughout the diocese panikhidas were conducted for the warriors who fell in this battle. On July 7, 1983, the Feast of the Nativity of St. John the Baptist, Archbishop Khrizostom of Kursk and Belgorod arrived on the spot of the battle to cele-

brate Divine Liturgy in the Church of the Protecting Veil.

After the service, Archbishop Khrizostom accompanied by diocesan clergy went to the war memorial complex dedicated to the Battle on the Kursk Bulge to lay a wreath on behalf of the clergy and laity of the diocese. The participants in the ceremony included Archbishop Khrizostom of Kursk and Belgorod; Archimandrite Gennadiy, Rector of the Church of the Protecting Veil in Pokrovka; Archpriest Nikodim Ermolatiy, Dean of the Kursk Cathedral Church of St. Sergiy and the Kazan Icon of the Mother of God; Archpriest Nikolai Kobets, Dean of the St. Joasaph Cathedral Church in Belgorod, and many other clerics and laymen of the diocese, they prayerfully commemorated the warriors who had given their lives for their Motherland.

Father VALERIY VASILIEV



ORTHODOX SISTER CHURCHES

Jubilee Celebrations in the Bulgarian Orthodox Church

In 1983 the Bulgarian Orthodox Sister Church marked two important dates in her centuries-old history—the 30th anniversary of the restoration of the Patriarchate and the 900th anniversary of the stauropegion Bachkovo Monastery, a national cultural monument of world renown.

The celebrations to mark these dates were attended by a delegation of the Russian Orthodox Church headed by His Holiness Patriarch Pimen (see *JMP*, 1983, No. 8, pp. 51-53). In his address on May 30, His Holiness Patriarch Pimen stressed that the Plenitude of the Russian Orthodox Church shared the joy of the Bulgarian Church on the solemn occasion. It witnessed to the strong fraternal ties linking the Patriarchal See of All Russia with the ancient and glorious Bulgarian Patriarchal See. His Holiness said that the friendship of our sister Churches, just as the friendship of our peoples, was tempered in the flames of tribulations that fell to the lot of our Bulgarian brothers in the hard years of Ottoman yoke when the fraternal Russian people came to the aid of Bulgarian freedom fighters. The liberation of the suffering Bulgarian brothers was achieved at the cost of great sacrifices. The sons of the heroes of the Liberation War of 1877-1878 also came to the assistance of Bulgarian patriots in the years of World War II and helped liberate Bulgaria from nazi slavery.

"Today," said His Holiness Patriarch Pimen, "the common efforts of the Bulgarian and Russian Orthodox Churches for peace, regarded as part and parcel of their salvific mission, arouse a feeling of profound satisfaction. Now that there is a real threat to the life and

well-being of the nations of Europe and of the world, the united efforts for peace of our Churches are especially timely and important. Relying on the almighty help of God, we shall continue to increase our common efforts to the glory of the Church of Christ, for the benefit of our peoples, and in the name of the triumph of peace and justice." The Primate of the Russian Orthodox Church cordially congratulated His Holiness Patriarch Maksim, the Plenitude of the Bulgarian Orthodox Church, and all those present on the 30th anniversary of the restoration of the Bulgarian Patriarchate.

On May 30, there was a special session of the Bulgarian Academy of Sciences to mark the date. The main speaker was His Holiness Patriarch Maksim of Bulgaria who read the paper "Thirty Years of the Restoration of the Bulgarian Patriarchate". He said that a few days ago the Bulgarian people had commemorated the Enlighteners of the Slavs, Sts. Cyril and Methodius, and celebrated one of the greatest Bulgarian holidays, the day of education, culture and Slavonic written language. The feat of these two men, equal to the Apostles, regenerated the Bulgarian people and enabled "all Slavs to read books". Thanks to the efforts of their followers, Bulgaria has become a seat of spiritual enlightenment and has made a priceless contribution to the treasury of world culture.

The Primate of the Bulgarian Church said further: "Also significant and important is the cause of our meeting today, which is the sacred 30th anniversary of the restoration of the centuries-old dignity of the Bulgarian Patriarchate. Our mutual love, spiritual likeminded-



May 27, 1983. His Holiness Patriarch Maksim greeting His Holiness Patriarch Pimen at the Sofia airport

dedness, the sharing in the supper of grace of the Holy Eucharist prove in practice the conciliar and universal nature of Holy Orthodoxy, its richness and plenitude, stability and greatness."

His Holiness the Patriarch dwelt on the main events in the history of the Bulgarian Church. He then recalled that after World War II, at the start of a new historical epoch, the Constantinople Patriarchate had restored the autocephaly of the Bulgarian Church. This was made possible with the assistance of the Orthodox Sister Churches, especially the Russian Orthodox Church, and through the benevolence of the state authorities. This took place on February 22, 1945.

On May 10, 1953, the Third Council of the Clergy and Laity, proceeding from the rich historico-canonical legacy of the ancient Bulgarian Patriarchate, restored the patriarchal dignity of the Bulgarian Orthodox Church. "It is an event of exceptional importance. It enhanced Church mission and opened up a broader horizon for inter-Church relations," stressed His Holiness Patriarch Maksim.

In conclusion, the Primate of the Bulgarian Church described the present-day life of the Bulgarian Patriarchate which is proceeding in the 11 dioceses in the Bulgarian People's Republic and

in two Bulgarian dioceses and communities abroad. Regular services are conducted in all the churches, monasteries and chapels. Many of them are monuments of culture and art and are maintained and restored at the expense of the Church and the State.

The clergy, theologians and other workers of the Church are trained at the Sofia Theological Seminary and Theological Academy. All the students receive stipends from the Holy Synod. Students from other Local Churches study in Bulgaria and Bulgarian students study in many foreign theological academies, including those in Zagorsk, Leningrad, Bucharest, Athens and other cities.

The newspaper *Tserkoven Vestnik* and journal *Dukhovna Kultura* are published in Bulgaria as well as service books, theological, spiritual and ethical literature, the Year Book of the St. Kliment of Ohrid Theological Academy, and Church calendars. Special mention should be made of the second edition of the Bible which came out in 1982. Contributing to the cause of religio-ethical and patriotic education of the public are the Institute of Church History and Archives and the Synodal Central Church-Historical and Archaeological Museum.

In keeping with the Rule of the Bulgarian Church, the Supreme Church Council of the Holy Synod handles all the finances and economic affairs. The Bulgarian Orthodox Church receives annual subsidies from the People's Government.

The initiatives of the Bulgarian Church are growing in the inter-Orthodox, ecumenical and peacemaking fields. She is actively engaged in preparations for the Holy and Great Council of the Orthodox Church. As a member of the World Council of Churches, the Conference of European Churches and the Christian Peace Conference, the Bulgarian Church takes an active part in all the forums aimed at promoting Christian cooperation and implementing



May 30, 1983. The formal reception in honour of the jubilee celebrations in the Bulgarian Church. His Holiness Patriarch Pimen delivering a speech

Christ's commandments of love and brotherhood for the triumph of lasting peace and good will throughout the world.

Referring to the alarming international situation, His Holiness Patriarch Maksim said he was convinced that the common prayers and efforts of the Churches all over the world were of considerable importance for preventing a nuclear catastrophe, improving the international situation and saving the sacred gift of life on Earth.

The Primate of the Bulgarian Church cordially thanked the Primates and representatives of the Holy Local Orthodox Churches as well as representatives of non-Orthodox Churches and ecumenical organizations for their participation in the jubilee celebrations, for when *one member be honoured, all the members rejoice with it* (1 Cor. 12.26). He also expressed sincere respect to

state officials who were among the distinguished guests at the celebrations.

"Inspired by God's Spirit, Who guides us *into all truth* (Jn. 16. 13), let us work for the unity and purity of the Faith so as to be worthy of the eternal calling of salvation and of the high responsibility of our times and let us strive for the implementation of the Christian ideals, which are also common to all mankind, ideals of peace on Earth, rapprochement among nations and good will among men. May the *one God and Father of all, who is above all, and through all, and in you all* (Eph. 4. 6) bless with strength and success the Spirit-bearing service of our Holy Patriarchate now and forever," said His Holiness Patriarch Maksim in conclusion.

Archimandrite NIKITA,
representative of the Patriarch of Moscow
to the Patriarch of Bulgaria

Concerning the Decisions of the Second Pre-Council Pan-Orthodox Conference

On Fasting

At the First Pan-Orthodox Pre-Council Conference the question "On bringing Church discipline concerning fasts in line with present-day requirements" was unanimously included in the list of themes for the Holy and Great Council of the Orthodox Church. One should specially note the fact that although the expression "Church discipline concerning fasting" is used in Orthodox theology, the Orthodox Church has never regarded fasting as something of a disciplinary nature, for in this case fasting would have lost its spiritual significance.

It is not surprising that in the Roman Catholic Church, where the spiritual meaning of fasting has been replaced with a disciplinary one which makes it possible to allow "exemptions from fasting", fasting before Holy Communion has been practically abolished. However, one should always bear in mind that fasts are necessary for men and not for God.

Fasting is a Divine Institution (Mt. 6. 16, 18; 9. 14, 15, 17, 21; Lk. 5. 35; Eph. 4. 2) and is therefore spiritual in its essence. The spiritual significance of fasting consists in a strict abstinence of a Christian, both in body and soul. Fasting liberates man from the submission of the spirit to the body and its sinful desires which are a consequence of the Original Sin. The purpose of fasting consists of cleansing the mind and heart of everything that defiles them. By its very nature spiritual purification is an act that takes much time and effort. The factor of time is most important, for it really takes a long time to cure a spiritual illness which people have come to regard as their normal condition. The act of fasting was brought to perfection in the monastic tradition and adopted by the whole Church.

Today the Orthodox Church observes the following fasts lasting over many days:

Lent—the Holy Quadragesima and Passion Week—48 days;

Advent (St. Philip's Fast)—40 days;
Dormition (Theotokian) Fast—14 days;

St. Peter's (Apostle's) Fast—from 10 to 40 days (depending on the date of Easter).

In addition to the aforesaid fasts there are also one-day fasts: on Wednesdays and Fridays all through the year with the exception of what are called "unbroken" weeks (without fasting); on the eve of Epiphany—January 5/18, on the Day of the Beheading of St. John the Baptist—August 29/September 11, and on the Feast of the Exaltation of the Holy Cross—September 14/27. The tradition of fasting in the Orthodox Church has undergone some changes which concern the time and duration of fasting, the nature of abstinence and the permitted kinds of food.

Some Christians understand fasting only as abstinence from certain kinds of food. These people have lost sight of the true meaning of fasting. Abstinence from food is not an exclusively Christian tradition, and as such it was and still is practised in other religions. It is also recommended for purely medical purposes. In our time people abstain from different kinds of food for reasons that have nothing to do with the Christian concept of fasting.

The inclusion of the problem of fasting in the list of themes for the Holy and Great Council has been prompted by the fact that many believers find themselves unable to observe all Church regulations concerning fasts in conditions of modern society. Some participants of the pre-council conferences feel that in order to encourage these people to observe the fasts it is necessary "to bring the discipline on fasting into line with present-day requirements".

However, if one looks deeper into the nature of the problem, one has to admit that no matter how different the present-day conditions may be from those

For the beginning see *JMP*, 1983, Nos. 8, 9, 10.

in the past, no matter how real are the difficulties and obstacles, none of them can be regarded as an insurmountable barrier in the way of persons who went to fast. The reason for the gradual loss of importance of fasting in our life lies much deeper. The root of the problem really is that a certain part of Christians voluntarily or involuntarily reduce their Christian life to the fulfilment of minimum requirements. In actual fact, however, it is not only in our 20th century, but throughout the history of the human race *the whole world lieth in wickedness* (1 Jn. 5. 19) and this world has always obstructed the implementation of God's Commandments. Therefore the present conditions of life offer really nothing new or exceptional to a Christian. Everything depends on how seriously we strive for a Christian way of life.

The experience of the Roman Catholic Church proves that reducing Church fasts to the minimum, trying to adopt them to the present-day conditions of life, ultimately leads to giving up fasting altogether. The Orthodox Church takes a negative view of such "adjustments" of fasting and regards every attempt at "adjusting" or "accommodation" as a betrayal of Church Tradition and weakening of the Christian Faith. The Orthodox Church has never adjusted herself to anything at the expense of reducing her ethical standards and never tried to make Christianity convenient and easy.

This being so, most of the participants in the Second Pre-Council Conference were opposed to any relaxations of the Church discipline on fasting. Referring to the decisions of the Holy Synods of their Churches, they pointed out that the failure by some sections of believers to observe Church requirements for fasting because of the conditions of life in which they find themselves does not make it necessary for the Church to abandon altogether, reduce or relax the Orthodox tradition of fasting that has taken shape over many centuries.

It was pointed out at the conference that the Church has always regarded with due consideration the problem of fasting and did not place upon her members an unbearable burden. The

true fasting, pleasing unto God, should be in accordance with man's strength and possibilities. Thus the 69th Apostolic Canon permits a relaxation of fasting for the sick. And there are also other Church rules which demonstrate a reasonable and considerate approach to fasting. The conference participants declared that within the framework of existing Church Tradition and canon regulations, the Local Orthodox Churches are entitled to determine the degree of *economia* whereby bishops and spiritual fathers may promote the spiritual growth of their flock by relaxing within reasonable limits the rules of fasting that may be difficult for some believers to observe.

This solution of the problem of fasting is in line with the opinion of the Athonite fathers as outlined in their address to the Second Pre-Council Conference. It says, among other things: "As for abandoning, reducing or altering our traditional Orthodox Church fasting, we believe that no changes should be made because the ascetic Orthodox Tradition is applied in every concrete case in an absolutely free combination with *economia*. Trusting in that due to your firm wisdom we will not be disappointed in our hopes, with profound respect we remain the hegumen and fathers superior of 20 holy monasteries of Mount Athos who have gathered for our extraordinary meeting".

After a prolonged and thorough discussion, the pre-council conference adopted the following decision on the problem of fasting:

"The Second Pre-Council Conference has considered this theme in the course of a free discussion and with due diligence. However, being of the opinion that preparations conducted so far have been insufficient and have not permitted a unanimous expression by Orthodoxy of a common opinion, and in order to avoid a hasty decision and to give the Local Orthodox Churches an opportunity to prepare their plenitude to preserve always true and unchanged the essence of their Tradition:

"(the Second Pre-Council Conference) requests the Local Orthodox Churches to submit to the Secretariat for Preparing the Holy and Great Coun-

cil their comments on this theme on the basis of the already prepared dossier;

"refers this theme for reconsideration by the next Pan-Orthodox Pre-Council Conference after preliminary consideration by the Inter-Orthodox Preparatory Commission;

"expresses in favour of observing the established practice until the consideration of the theme by the Holy and Great Council on the basis of proposals of the Pre-Council Conference which will examine this problem".

Summing up this decision, let us note that the conference has not completed the discussion of the theme of fasting and has decided that this theme be further studied at the next Pre-Council Conference. The Local Orthodox Churches should continue bringing up their children in the spirit of loyalty to the Church Tradition concerning fasting. The third point of the decision has not been formulated with sufficient clarity. The reader may get the wrong impression that the existing Church Tradition will continue to exist "until the consideration of the theme by the Holy and Great Council" and that the council may introduce changes into the Church Tradition on fasting. As a matter of fact the council cannot alter the Church Tradition and remain an Orthodox council. On the contrary, Church councils are called upon not to change, but to safeguard the purity of faith and piety. And that means that the future council is duty-bound to adopt a decision that will be aimed at preserving intact the pious Orthodox Faith and Church Tradition, including the tradition on fasting.

On Orthodox Monasticism

The problem of monasticism in Orthodoxy was raised by the Bulgarian Orthodox Church already at the First Pre-Council Conference in 1976. The Bulgarian Church asked that this theme be put on the agenda of the Holy and Great Council. On the insistence of the Greek Churches the problem of Orthodox monasticism was not included into the list of themes for the council. It was decided, however, to consider it at the Second Pre-Council Conference in order to take a final decision on this matter.

The Bulgarian Church was to submit a report on this theme.

Such a report, entitled "Orthodox Monasticism: Its Essence, Origin, Significance, Current Position and Problems", was presented by the Bulgarian Church. Pointing to the indissoluble link between the monastic exploit and the essence of Orthodoxy, the authors of the report—Bulgarian theologians—note with regret a decline of monastic life in present-day society. Among the reasons for the decline they note the spirit of secularization, a weakening of faith and alienation from the Church. The Bulgarian Church justly believes that the Local Churches must consider at a pan-Orthodox level the problem of strengthening Orthodox monasticism, take appropriate measures to this effect and, above all, take due care of Holy Mount Athos, this pan-Orthodox centre of monasticism. The report stresses that the renewal of monastic life must not follow the path of relaxing monastic discipline, which is already too lax as it is, or violating monastic vows, but should follow the road of strict observance of ancient monastic traditions.

Unfortunately, the theme of monasticism, which is important for Orthodoxy, was not duly developed at the Pre-Council Conference, and on the insistence of the Greek Churches it was reduced to the problem of determining whether bishops can be consecrated in the future from monks who have only entered the novitiate, and not only from those who have been professed.

The point is that at the present time in some Local Churches candidates for episcopal consecration are selected from persons who have either taken monastic vows, or only entered the novitiate. Other Local Churches, including the Russian Orthodox Church, adhere to the centuries-old practice of creating bishops only from among persons who have taken monastic vows.

According to the ruling of the Fifth-Sixth Ecumenical (Trullan) Council (12th canon), candidates for episcopal sees should be selected from persons who are not bound by marriage, and it has since become a tradition to create bishops only from monks. As was mentioned before, in some Local Churches this tradition is no longer strictly ob-

served. This gives rise to a question: can bishops be consecrated from persons who have not taken monastic vows, but have only entered the novitiate?

The conference participants expressed the view that the problem of consecrating bishops either from monks or from novices is a matter for the consideration and decision of the Supreme Authorities of the Local Churches, bearing in mind the concrete conditions of their Churches. "The Second Pre-Council Pan-Orthodox Conference, having examined the aforesaid theme in keeping with the decision of the First Pre-Council Pan-Orthodox Conference, believes that both practices of consecration to the dignity of bishop in various Local Orthodox Churches—either from persons who have taken monastic vows, or from those who have entered the no-

vitiating—do not contradict the Early Church Tradition."

In conclusion, the Second Pre-Council Conference adopted the agenda of the next Pre-Council Pan-Orthodox Conference, which includes the following themes:

- bringing the Church regulations on fasting into line with the requirements of present-day life;

- the attitude of the Orthodox Churches to the rest of the Christian world;

- Orthodoxy and the ecumenical movement;

- the contribution of the Local Orthodox Churches to promoting the triumph of the Christian ideas of peace, freedom, brotherhood and love among nations and to the elimination of racial discrimination.

+ FILARET, Metropolitan of Kiev and Galich,
Patriarchal Exarch to the Ukrainians

XI General Assembly of Syndesmos

The XI General Assembly of Syndesmos was held on Crete, Greece, from August 14 to 19, 1983. Over 60 delegates from different countries of the world attended. Participating in the assembly on behalf of the Russian Orthodox Church's theological schools were Archimandrite Avgustin Nikitin, docent of the Leningrad Theological Academy; Archpriest Viktor Petlyuchenko, instructor of the Odessa Theological Seminary; Archpriest Nikolai Inozemtsev, instructor of the Moscow Theological Academy; Hegumen Tikhon Bondarenko, secretary of the board of the Odessa Theological Seminary; Hieromonk Venedikt Kanter of the Leningrad Theological Academy; Hieromonk Nikon Yakimov of the Leningrad Theological Academy; Father Gennadiy Bartov, lecturer of the Leningrad Theological Academy; Father Aleksandr Zhilyaev of the Leningrad Theological Academy; S. P. Rasskazovsky, lecturer of the Leningrad Theological Academy; A. Antonyuk and N. Rezukhin, students of the Moscow Theological Academy, and T. Chernikova, an interpreter of the Department of External Church Relations.

The main report on the theme "Unity and Mission" was presented by Bishop Callistos of Dioclea (Constantinople Patriarchate, Great Britain). Then the assembly worked in the commissions "Orthodox Unity", "Orthodox Mission", "Orthodox Theological Education", "Education of the People of God", "Ecumenical Relations", "Pastoral Mission of the Church". Some new members were accepted into Syndesmos: youth Orthodox organizations of Cyprus, Greece and

Poland, the Theological Seminary of St. German of Alaska (USA), Association of St. John of Damascus (its members study iconography, ecclesiastical music and architecture).

The delegates elected new leadership of Syndesmos which will carry out the current work of this Orthodox Youth International Organization. Prof. George Nahas (Lebanon) was elected President of Syndesmos, Marc Stokoy (USA)—General Secretary; Archimandrite Ignatios Georgakopoulos (Greece), S. P. Rasskazovsky (USSR) and Alexis Struve (France)—vice-presidents. The new Executive Committee of Syndesmos consists of John Debbs (USA), Ephtimios (Egypt), Heikki Huttunen (Finland), Kwami Labi (Ghana), Jean M. Mikhailidis (France), Helene Polidevkiidou (Greece), Archpriest Vesa Takala (Finland) and Hieromonk Nikon Yakimov (France).

After the assembly, its participants made a pilgrimage trip over Greece and to Constantinople. The delegation of the theological schools of the Moscow Patriarchate visited monasteries and convents at the foothills of Pindus, near the city of Calabaka situated on the cliffs: the Convent of St. Stephen, the monasteries—of St. Varlaam, of the Holy Trinity, of the Transfiguration and of St. Nicholas. The delegation was invited to dinner at the Monastery of the Transfiguration. During the dinner the hegumen of the monastery said that it was the first visit to the cloister by the pilgrims of the Russian Orthodox Church.



DOCUMENTS

The Sixth Assembly of the World Council of Churches

July 24-August 10, 1983, Vancouver, Canada

Statement on International Food Disorders

1. The scandal of hunger calls for the immediate attention of the Churches. Estimates are that at a minimum there are 400 million people in the world who do not receive adequate sustenance of food. Many die for lack of food; many more suffer from diseases and disabilities caused by insufficient or unbalanced diet. It is often children who are the victims of malnutrition and who are deprived of the possibility of fullness of life.

2. The World Council of Churches has for years responded to calls for emergency help in situations of drought and famine. At its Fifth Assembly in Nairobi, 1975, the WCC lifted up for the Churches' attention the crises of famine and mass malnutrition and the questions related to policies of food production and distribution. The Assembly called for response to both "present-day hunger problems and to the difficult long-term solution". The WCC Central Committee, meeting in 1980, again placed before the attention of the Churches and the public the scandal of hunger, noting its belief that access to adequate nutrition is a fundamental human right.

3. There has been in recent years a significant increase in world food production but starvation and malnutrition are at a crisis level in many countries due to the inability of the rural and urban poor to produce or purchase food. The present international food disorder is rooted thus in mismanagement of food resources. The current misuse of natural resources also calls for attention to the problems which may arise in providing adequate food for future generations.

4. The present patterns of production and distribution of food have led to a serious disorder in the international food markets. Many countries of the South produce food which is often insufficient for a balanced diet for their people. They are therefore forced to buy from the world market and to depend on external food aid. Much of their agricultural production is aimed at and therefore dependent on markets of the wealthier nations. The agricultural infrastructure, research and finance are often aimed at improving the production of crops for export, rather than producing food which can be consumed by the people of the producing countries. At the same time, industrialized countries are seeking to reduce production levels on their land so that prices for their crops will continue to rise.

5. Food has also been used in international affairs as a political weapon for bargaining among nations and within nations. Where persons or nations have been perceived to be unfriendly or strategically unimportant, food has often been denied. We emphasize that food must not be used as a political weapon. Every person has a fundamental and unconditional human right to adequate food. Furthermore, every nation has the right to self-determination and self-reliance, and under no circumstances should food supplies be used to control or limit that right.

6. The development of technologies of food production, which require the use of chemical inputs, has in certain instances hampered food production in the developing countries which have received chemicals banned as unfit for use in the industrially developed world. It is critical that the distribution of unsafe chemicals be halted and that education about the use of chemical substances be provided for farming communities.

7. The causes of the food disorder are also located within nations. In many countries, in both industrialized and developing nations, much of the productive land is controlled by large landowners and transnational corporations who exploit the land and do not allow the farmers, peasants, and landless rural workers to participate in making decisions which would benefit them. As a result, small farmers are often forced off their land or reduced to poverty. In addition, efficient transportation and marketing of food for domestic consumption are often lacking. Within many countries both land reform and reorientation of agricultural research, extension, infrastructure and marketing to serve the interests of peasant farmers are urgently needed if the growth of rural and urban malnutrition is to be halted and reversed.

8. Related to these concerns about the policies of food production and distribution is the effect of these policies on the natural resources of the earth. Natural calamities have been exacerbated by the mismanagement of resources. The problems which hamper food production today and which cause grave concern for the future include not only soil erosion, deforestation, drought, ineffective water conservation and irrigation systems, but also the underutilization of land and human resources, sometimes due to war and refugee crises. In addition,

tion, unequal land allocation and resettlement of refugees sometimes result in over-utilization of land reducing its long-term potential.

9. The Sixth Assembly of the WCC, meeting in Vancouver, Canada, in 1983, has as its theme, "Jesus Christ—the Life of the World". We believe that this theme calls us to respond urgently to the international food disorder.

10. The reality of hunger reminds us of the many biblical accounts which link one's response to Christ with a response to the hungry of the world. To feed or not to feed them is indeed to do likewise to Christ (Mt. 25, 35, 42). Through the miracle of the feeding of the five thousand, Jesus showed his disciples that by his will there could be ample food to feed the hungry (Jn. 6, 1-14) and in this context he said *I am the bread of life* (Jn. 6, 35). During this Assembly we have celebrated the gift of life in its fullness, the eucharistic life to which Jesus calls his Church. The ecumenical text on "Baptism, Eucharist and Ministry" reminds us that "the eucharistic celebration demands reconciliation and sharing among all those regarded as brothers and sisters in the one family of God, and is a constant challenge in the search for appropriate relationships in social, economic and political life" (Eucharist, D. 20).

11. We believe that food is a gift from God which through human labour serves for the sustenance of life in its fullness. The ordinance of the jubilee year in Leviticus 25 reminds us that the life sustaining resources of the world as gifts from God are to be distributed justly among all people and redistributed regularly to allow for self-reliance of all.

12. We are called to confession today. The fact that so many are hungry shows that we have failed to be faithful and responsible stewards of God's creation.

13. We call upon member-Churches to take action to redress the international food disorder by:

(a) Strengthening ecumenical structures for meeting emergency and short-term food needs.

(b) Building ecumenical support for long-term solutions to the problem of hunger through appropriate policies, including increased access to land and to work for rural and urban poor, husbanding and renewing of natural resources,

greater self-reliance in basic food production and more equitable structures of international trade in agricultural products.

(c) Continuing educational programmes on the cause of hunger and the international food disorder.

(d) Monitoring policies of governments, international agencies and transnational corporations regarding food production, distribution and land reform.

(e) Developing programmes of advocacy and support for the participation of the poor in the production of food and in the distribution of food resources.

(f) Recognizing and encouraging specific programmes of international aid for agricultural research in support of the production of food for consumption by the people of the producing country.

(g) Engaging in more generous and effective sharing within congregations and communities as well as nationally and internationally of resources relevant to the provision of food and to the ability to produce it.

(h) Supporting efforts for peace and justice and human rights which well counteract the forces which divert resources from production and just distribution of food.

(i) Taking leadership in preparing for the future, working with the scientific community to ensure that the causes of the international food disorder will be addressed in any technological developments.

(j) Being advocates for communities and movements of farmers and landless rural workers.

(k) Denouncing current policies that the International Monetary Fund imposes on nations in debt, which result in the reduction of food available to the poor, thereby increasing malnutrition, hunger-related diseases and infant mortality.

(l) Investigating and taking action on the investments of Church funds and use of Church land so that they support agricultural and rural development in which people participate fully.

(m) Supporting Churches and movements which are working to alleviate the effects and causes of hunger in various nations and communities throughout the world.

Statement on Southern Africa

I. PREAMBLE

1. Institutionalized racism in South Africa continues to be the central problem of justice and peace in the region, although there are several other situations in which human rights are infringed. We recall that in Nairobi (1975) the Assembly of the World Council of Churches (WCC) declared that "racism is a sin against God and against fellow human beings. It is contrary to the justice and the love of God revealed in Jesus Christ. It destroys the human dignity of both the racist and the victim". We should wish to add that it is a denial of the fullness of life which is Christ's gift to the world, for in Him there is neither Greek nor Jew, there is neither slave nor free, there is neither male nor female, but all are one. Christ

on His cross tore down the barriers of hostility which keep people apart (Eph. 2, 14-16), thus establishing peace.

2. Apartheid raises barriers and denies the fullness of life in Christ. Christians and the Churches are called in obedience to Jesus Christ, the Life of the World, and to maintain the integrity of the Church, to oppose apartheid in all its forms, to support those who struggle against this sinful system of injustice, and to denounce any theological justification of apartheid as a heretical perversion of the Gospel.

II. SOUTH AFRICA

3. The apartheid system perpetuates white minority rule at the cost of enormous suffering. Widespread and flagrant violations con-

to be an everyday part of South African life. Restriction of movement, arbitrary arrests, detention without trial, torture and death have become an institutionalized way of intimidating black people and their supporters. Although a number of banning orders have recently been lifted, several people, including some leading Christians, continue to suffer from arbitrary banning orders.

4. Furthermore, large numbers of people are experiencing ongoing forced removals and relocation in Bantustans resettlement camps, often in conditions of destitution, as well as violent government efforts to eliminate so-called "black spots" such as Driefontein as well as urban squatter areas such as Crossroads. The cost of these policies in terms of human suffering, the break up of family life and the creation of bitterness and despair is immense, and creates an extremely explosive climate.

5. In such a context a Church which seeks to be the Church and to proclaim the liberating Gospel and Divine demand for justice cannot avoid a confrontation with the government. The Church did not seek a confrontation; it prayed that it would not happen. It continues to strive to be faithful to its own calling as it summons the state to fulfil the mandate which has been given it by God.

6. In confessing the faith it is impossible in South Africa not to call for a fundamental change in the political, social and economic order of the country, not to speak for the oppressed and defend the rights and human dignity of the powerless. As the South African Council of Churches (SACC) has said, such a confession is "a cry from the heart, something we are obliged to do for the sake of the Gospel". As a consequence of the life and witness of the Christians and the Churches, there is a relentless pressure on them and the SACC, most recently shown in the activities of the Hoff Commission which appears to be an effort to muzzle and destroy the SACC.

7. Bantustan rule is in many instances as oppressive and arbitrary as that of white rule in the area, and has resulted in the proscription of Churches and the systematic persecution of people. The willingness of some black leaders to accept this form of "independence" furthermore threatens to become the single most divisive and potent force militating against black solidarity and liberation in South Africa.

8. This Bantustan policy whereby blacks are being deprived of any kind of citizenship rights in other parts of South Africa and allocated to a variety of nominally independent "tribal homelands" has been followed by further constitutional proposals affecting Asians and "coloureds". According to these, Asians and "coloureds" would have specifically limited representation in a multicameral South African legislature with Asians and "coloured" ministers of State being appointed. It is necessary to insist, however, that these proposals do not involve any sharing of political power. This will remain secure in white hands as constitutionally entrenched. These proposals are inherently racist and emphasize separation between races rather than integration; and underline the fact that blacks continue to be excluded entirely from the political process. In effect,

these proposals, like the Bantustan policy, reaffirm the racist principles of apartheid.

III. NAMIBIA

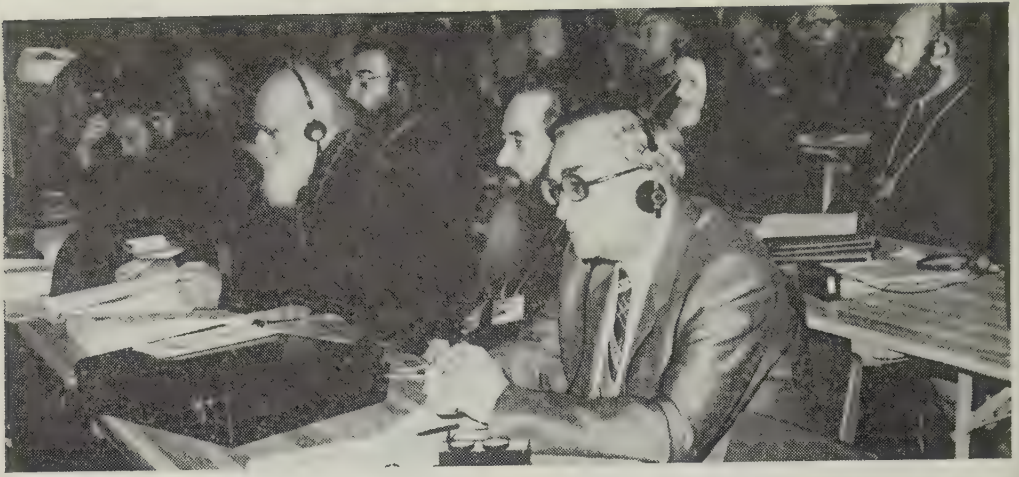
9. The remarkable courage of the Council of Churches in Namibia (CCN) in witnessing to Jesus Christ, the Life of the World, by standing with the oppressed, defending human rights and dignity and pressing for freedom and independence deserves wide recognition. The illegal South African occupation of the country is oppressive and generates many acts of terror against civilians. We endorse the open letter to the South African Prime Minister in January 1983 in which the Executive Committee of the CCN wrote:

"With no regard to the rights or the will of the people of Namibia your Administrators-General continue a regime of draconian laws, proclamations and amendments which have destructive effects upon the people. We condemn the existence of all those laws that allow for the detention of people without recourse to a court of law, and call upon your Government to charge or release all those who are detained under the so-called security laws, including the survivors of Carsinga who are kept in a detention camp near Mariental. Further suffering and death are caused by curfews, conscription for military service and by brutal and unprovoked attacks on innocent people. Deportations, the refusal of passports and visas and the stifling of the true situation through banings... also arouse our strong condemnation."

10. Negotiations for independence are stalled owing to obstruction by the South African Government and its relentless refusal to recognize SWAPO as the legitimate representative of the Namibian people. This, together with the lethargy and apparently ineffectual influence of the Western contact group, motivated by short-term political and economic interests, only contributes to the prevailing conflict. Such a situation emphasizes the need for the Western contact group either to bring the South African Government to the negotiation table or to disband. The insistence on linking the withdrawal of Cuban troops from Angola to Namibian independence is "an irrelevance" as was pointed out by the CCN. "The Cuban presence in the sovereign state of Angola," CCN stated, "is not a threat to the Namibian people". Absolute priority must be given to both the termination of the illegal South African occupation of Namibia and Namibian independence in accordance with United Nations (UN) Resolution 435.

IV. DESTABILIZATION

11. During the last decade South Africa, with the active collaboration of major Western powers and Israel, has been engaged in a massive military build-up which now includes nuclear weapons capability. This dangerous development poses a major threat to the peace and stability of the region. President Reagan's policy of "constructive engagement" and the recent ill-conceived loan of US \$1.25 billion to South Africa on very favourable terms by the International Monetary Fund are widely interpreted as signs of increased outside support



Above: the delegation of the Russian Orthodox Church in the plenary session hall. In the foreground, the Transfiguration of Our Lord (New Style). Below: the participants in the assembly during Divine Liturgy on July 28, the Feast of St. Vladimir, Ed

COUNCIL OF CHURCHES
Vancouver, Canada



Archbishops of the Orthodox Sister Churches during Divine Liturgy on August 6, the Feast of the Transfiguration, and other Orthodox Churches in the Chapel of St. Jonah of the Vancouver Theological Institute. (For information on the Sixth WCC Assembly see JMP, 1983, No. 9, pp. 39-48.)

for the South African regime which is pursuing a concerted policy of an "undeclared war against its neighbours" through destabilization and aggression.

12. A large area of Angola has been under South African occupation since 1981 and there have been numerous incursions deep into Angolan Territory resulting in considerable loss of life. Subversive and military attacks have taken place in Mozambique and Lesotho and there is clear evidence of attempts at destabilization in Zimbabwe. This process of destabilization is clearly intended to perpetuate white dominance in the region.

V. RECOMMENDATIONS

13. The WCC Assembly, meeting in Vancouver, Canada, July 24-August 10, 1983,

(a) reiterates its conviction that apartheid stands condemned by the Gospel of Jesus Christ, the Life of the World, and that any theology which supports or condones it is heretical;

(b) expresses its admiration and support for the prophetic and courageous stand for human dignity, justice and liberation of the South African Council of Churches and the Council of Churches in Namibia;

(c) calls on the member-Churches to intensify their witness against apartheid and continuing oppression in South Africa and Namibia, and to deepen their solidarity with those forces—including the liberation movements recognized by the UN—which oppose apartheid and racism and struggle for liberation;

(d) assures the white people of South Africa that its opposition is to apartheid as a system and that it loves them as brothers and sisters made in the image of God and prays that they may seek an end to apartheid and work for the establishment of a just and caring society;

(e) condemns Bantustan "independence" as a divisive and destructive force militating against black solidarity and liberation in South Africa;

(f) condemns the new constitutional proposals in South Africa as fraudulent and racist in so far as they do not provide for the real sharing of power and exclude blacks entirely from the political process;

(g) commends the South African Council of

Churches for rejecting the new constitutional proposals and draws the attention of the member-Churches to the full implications of the racist and divisive character of this proposed legislation;

(h) recognizing the necessity for a society of justice in this sub-continent and reaffirming its abhorrence of all forms of violence, urges the member-Churches to do all in their power to promote freedom of association, equality, democratic rights and the dismantling of apartheid as the essential ingredients of a political climate in which a national convention can be held;

(i) calls for the independence of Namibia by the immediate implementation of UN Resolution 435 and requests the Churches in the countries of the Western contact group to intensify pressure on their governments to give urgent and effective support;

(j) further deplores and condemns attacks on neighbouring countries and efforts at destabilization by the South African Government;

(k) in view of the increasing number of refugees from this region, calls upon the member-Churches to use all appropriate means to render assistance to the people and also to work through existing refugee programmes;

(l) renews its call to member-Churches to a disengagement from those institutions economically engaged in South Africa; affirms the need for mandatory and comprehensive sanctions and further urges governments which, through their fleets, are involved in transporting oil to South Africa, to take immediate steps, unilaterally or in cooperation with others to bring an effective halt to the fuelling of apartheid;

(m) calls on Churches and Christian people throughout the world to express their support for and fellowship with the oppressed peoples of South Africa in prayer and every other appropriate way;

(n) calls on member-Churches to discourage their people from emigration to South Africa; and

(o) supports the ongoing process of consultation and solidarity among the Churches in Africa, in cooperation with the All Africa Conference of Churches, in their witness and struggle for liberation against apartheid and its consequences.

Statement on Central America

1. Promising signs of life are appearing within Central America. They are like a young plant striving to rise from the earth, yearning to grow and to be a blessing for the world. Thus, Jesus Christ, the Life of the World, teaches us, his disciples, that life must be nourished and defended against the powers of death and of oppression which oppose it.

God remembers those who suffer

He does not forget their cry

And he punishes those who wrong them

The needy will not always be neglected

The hope of the poor will not be crushed forever

(Ps. 9, 12, 18)

2. Central America is caught up in an agonizing struggle to recast the foundations of its peoples' life. The struggle of life confronting death is a daily one. The depth of this struggle—political, economic, ideological, social, cultural, spiritual—is of historic proportions. Grounded in a common history of harsh colonialism, of exploitation of the poor and of the concentration of power and wealth, countries in the region are—in different ways, under siege.

3. The current United States administration, acting on its perception of the nation's security, has adopted a policy of military, economic, financial and political initiatives designed to destabilize the Nicaraguan government, redeem

the international image of Guatemala's violent dictatorship, resist the forces of historic change in El Salvador, and militarize Honduras in order to insure a base from which to contain the aspirations of the Central American peoples. This policy is publicly articulated as a framework within which objectives of peace, reform, economic development and democracy can be achieved and communism and "export of revolution" prevented.

4. Indeed the opposite prevails: fear and tensions are heightened; scarce resources needed to meet basic human needs are diverted; the chances of war, potentially devastating to Central America and the Caribbean, escalate; and, in the long term, the legitimate interests and security of the nations and peoples of the American hemisphere are threatened. There can be no security in the region without fidelity to the persistent, yearning struggle of the Central American peoples for peace with justice.

5. International price declines in the region's key export corps have severely strained the region's economies further exacerbating political, economic and social tensions. Adding to these economic problems, the United States administration has successfully harnessed international financial institutions to its Central American strategy.

6. In this context, the Churches, endeavouring to respond to the needs of the region's suffering population, are also having to face the divisive effects of an aggressive new way of mainly US-based and financed religious groups. They are a source of great concern to the Churches, particularly as these groups appear, in their Churches' analysis, to be used for political purposes in legitimizing policies of repression.

7. Guatemala in the past year has witnessed massacres against civilian non-combatant populations, a large number of extra-judicial executions and the extermination of thousands of people among the Indian population in ways which defy belief. Despite the magnitude of economic, political and military resources provided to the regime by the United States, the El Salvadorean government has demonstrated an inability to curb human rights violations and implement needed reform. The Legal Aid Christian Service, of the Roman Catholic Archdiocese of San Salvador, reports a number of over 2,000 civilians and non-combatants which have been executed outside the law during the period running from January to April of this year, by members of the armed forces, by paramilitary organizations and by death squads for political reasons. The policies of the Honduran government threaten the territorial sovereignty of Nicaragua and cause considerable harassment to refugees from El Salvador. Churches report severe human rights violations committed by intelligence and security forces. Other countries—such as Belize, Costa Rica and Panama—have been the object of pressures brought to bear upon them so as to affect events within Guatemala, El Salvador, Honduras and Nicaragua.

8. Refugees, displaced persons and divided families are a powerful testimony to the bloodshed and terror perpetrated on the poorest of the region's people. Approximately 500,000 human beings have been forced to flee their country and one million more have been displaced from their

homes in Guatemala alone. El Salvadorean refugees in Honduras and Guatemalan refugees in southern Mexico continue to be vulnerable to incursions by military forces into camps.

9. In the context of the theme of the Sixth Assembly, "Jesus Christ—the Life of the World", and given the escalation of aggressive acts against Nicaragua, we lift up our concern for the people of the entire region by drawing attention to the life-affirming achievements of the Nicaraguan peoples and its leadership since 1979. Noteworthy was the decision of the government to abolish the death penalty and to release several thousand members of Somoza's National Guard. In addition, an internationally-acclaimed literacy programme, the eradication of poliomyelitis and reduction of malaria, an effective land reform scheme and significant progress in constitutional development preparatory to holding elections in 1985 have helped to give concrete expression to the region's aspirations. The government has demonstrated its openness in acknowledging the inappropriateness of some policies related to the Miskito Indian and other ethnic groups of the Atlantic Coast, and is moving towards reconciliation. It is also important to note that the Nicaraguan process has involved the full participation of Christians, both Roman Catholic and Protestant, at every level of reconstruction and nation-building.

10. This life-affirming process is having to confront death on a daily basis. The United States-financed former National Guard, now based in Honduras, have thus far claimed 700 lives, mainly Nicaraguan young people who are members of the volunteer militia. Tensions with Honduras have escalated dangerously. Nicaragua's call for bilateral talks with Honduras have failed. In the interests of peace, Nicaragua has now indicated its willingness to enter multilateral talks. However, United States support for the former National Guardsmen continues and the Reagan administration, pleading peace and dialogue, takes steps to assemble weaponry and support troops in Honduras and to deploy naval vessels off both Nicaraguan coasts.

11. Nicaragua's destabilization is an affront to life and is fully capable of plunging not only the countries of Central America but also those of the Caribbean into deeper suffering and widespread loss of life. It undercuts the legitimate call and struggle of the poor throughout the region for an end to exploitation and for an opportunity to determine their own path on the difficult pilgrimage of those who seek to enjoy life in all its fullness.

12. The Sixth Assembly affirms the right of the Central American peoples to seek and to nourish life in all its dimensions. It therefore:

a. Expresses to the Central American Churches the profound concern and solidarity of the worldwide ecumenical community, as Christian sisters and brothers experience and respond to the critical threats to life, reiterating its strong commitment to the Churches' witness, ministries and presence. It commends the Nicaraguan Christian community for its active participation in the building up of national institutions and reconciliatory processes leading to peace with justice.

b. Vigorously opposes any type of military

intervention by the United States, covert or overt, or by any other government, in the Central American region. The Assembly commends the Churches in the United States for their prophetic expressions of the condemnation of such intervention, and calls upon them to intensify their efforts to press for a radical change of U.S. policy in the region. It urges member-Churches in other countries to make strong representations to their governments so as to press the United States administration to reverse its military policies, as a positive step towards the building of peace in the region.

c. Calls upon the new government of Guatemala to reverse the policies repression by which large numbers of its population have been exterminated and to take immediate steps to restore respect for human rights.

d. Urges the Government of El Salvador to enter into a fruitful process of dialogue with

representatives of its political and military opposition, so as to bring "long-lasting peace" to the country.

e. Calls upon the Churches and the ecumenical community to throw their full weight into supporting peace initiatives, such as that of the "Contadora" group of Latin American states.

f. Encourages the Churches in Central America to redouble their efforts to gather and communicate to the worldwide ecumenical community and other international constituencies, information on the developing critical situation affecting the region, as long as it be necessary.

g. Affirms and encourages the process of reconciliation among Nicaraguan minorities and the Spanish-speaking majority and urges the Nicaraguan government to maintain its openness and commitment to increasing the sensitivity of its policy and practice in this area.

Resolution on Cyprus

The Sixth Assembly recalls the statements and actions of the World Council of Churches since 1974 related to the situation in Cyprus created by the military intervention by Turkish forces. The Assembly is deeply concerned about the lack of progress towards a peaceful and just solution of the question of Cyprus.

The Assembly reaffirms calls already made by the World Council of Churches:

- for immediate implementation of all relevant United Nations resolutions on Cyprus;

- for immediate resumption in a meaningful and constructive manner of the negotiations between the representatives of the Greek Cypriot and Turkish Cypriot communities under the

auspices of the Secretary-General of the United Nations, to be conducted freely and on the basis of equality, with a view to reaching a mutually acceptable agreement ensuring their fundamental and legitimate rights;

- for due respect for religious and sacred places.

The Assembly asks the General Secretary of the World Council of Churches and its Commission of the Churches on International Affairs to pursue further the question of missing Cypriots in cooperation with member-Churches especially in Western Europe and North America and with appropriate inter-governmental and international bodies.

Resolution on the Pacific

The WCC Sixth Assembly has heard the personal and collective testimonies emanating from the inspiring life and witness of Christians and Churches in the South Pacific. We give thanks to God and express our solidarity with the pastoral and prophetic role which the Churches of the Pacific and the Pacific Conference of Churches have been playing with regard to a number of urgent problems affecting the present and future Pacific societies:

- the continued nuclear weapons testing in French Polynesia, the effects of radiation on the health and environment of present and future generations in the Marshall Islands;

- dumping of nuclear wastes by outside powers;

- military and naval manoeuvres which include nuclear weapons-carrying submarines, combined with a military presence which leads to militarization;

- threats to the indigenous Pacific cultural identities through colonial and neo-colonial structures involving transnational corporations, foreign media and tourism;

- persistence of foreign domination in French Polynesia and Micronesia;

- the as yet unresolved problem of the self-determination and independence of the Melanesian people of New Caledonia.

The Assembly urges the member-Churches to strengthen their support for and solidarity with the Christians and Churches of the Pacific in their struggles for political and economic independence and for a nuclear-free Pacific, by concrete educational and advocacy activities, combined with a pastoral approach involving prayers and intercession. It is recommended that the WCC programmes involving the Pacific be intensified.

Resolution on the Rights of the Aboriginal Peoples of Canada

The World Council of Churches' Central Committee (August 1982) called upon the member-Churches "to listen to and learn from indigenous people in order to deepen Christian understand-

ing of (and solidarity with) their legal rights, their political situation, their cultural achievements and aspirations, and their spiritual convictions". At this Sixth Assembly in Vancouver,

B.C., Canada, we have been privileged to hear personal testimonies from and to share experiences with aboriginal peoples of Canada. We give thanks to God for this witness and for the consistent support of the Canadian Churches for these peoples' struggles to:

- gain recognition within Canada as distinct peoples uniquely attached to their traditional lands;

- assert and gain respect for their human rights, including especially their fundamental rights to their land.

The Assembly expresses its solidarity with those struggles and, in the light of the First Ministers Conference on the Canadian Constitution on aboriginal rights, title and treaty rights,

urges the Federal and Provincial Governments of Canada to recognize and enact aboriginal rights, title and treaty rights in the Canadian Constitution in a manner and form acceptable to the aboriginal peoples themselves. We further urge these governments to make no amendment or alteration to aboriginal and treaty rights without the consent of the affected peoples.

The Assembly appeals to the member-Churches to support the aboriginal peoples of Canada and the Canadian Churches as they seek to achieve these ends; and requests the General Secretary to communicate this resolution to the appropriate governments and the Working Group on Indigenous Populations of the United Nations Commission on Human Rights.

VI International Congress of Luther Studies

The VI International Congress on Luther Studies was held from August 14 to 20, 1983, at the St. Augustine Monastery in Erfurt, GDR. It was the first International Congress on Luther Studies to be held in a socialist country. The Federation of the Evangelical Churches in the GDR hosted over 250 representatives of Lutheran Churches from 25 countries of Europe and Asia, and from the United States. Among the participants were also the Reformed, Methodists, Baptists, Anglicans, Catholics and the Orthodox. The congress was chaired by Dr. Joachim Rogge (GDR). The main theme was "Luther, His Life and Works". The congress heard and discussed reports on "Luther as a Person", "Luther and the Church", "The Activity of Luther", "Luther and Culture", and other themes. Seminars were held under such themes as "Luther and Humanism", "Baptism and New Life", "The Epistle to the Romans As Interpreted by the Reformation", and others.

On August 15, State Secretary for Church Affairs of the GDR Government, Mr. Klaus Gysi, gave a reception in

honour of the participants in the congress. On August 17, a reception was given by the Federation of the Evangelical Churches in the GDR.

The Russian Orthodox Church was represented by Archbishop Mikhail of Vologda and Veliki Ustyug, professor at the Leningrad Theological Academy; Archpriest Stefan Dymsha, docent of the same academy, and Prof. K. M. Komarov of the Moscow Theological Academy.

* * *

Archbishop Mikhail with the members of the delegation paid a visit to Bishop Joachim Wanke, Apostolic Administrator of the Roman Catholic Church. On Sunday, August 21, Archbishop Melkhisedek of Berlin and Central Europe, Patriarchal Exarch to Central Europe, and Archbishop Mikhail, concelebrated Divine Liturgy at the Russian Church of St. Aleksandr Nevsky in Potsdam. Archbishop Mikhail delivered a sermon in German.

On August 22, the delegation left for Moscow.

KIRCHENTAG-83

The Evangelical Church in Germany, FRG, conducted the regular Evangelical Kirchentag from June 8 to 12, 1983, in Hannover, the main city of Lower Saxony.

The past 30 years have been a most favourable period in relations between the Russian Orthodox Church and the Evangelical Church in Germany, FRG. Their foundation was laid by a visit to

Moscow in 1952 of Dr. Martin Niemöller, President of the Foreign Relations Department of the Evangelical Church in Germany and a prominent anti-fascist. Theological conversations between the two Churches, the Arnoldshein Conversations, began in 1959 and have been successfully developing ever since.

The Evangelical Kirchentag, founded

in 1949 in Hannover by Dr. Reynold von Tadden-Triglaff, has served to bring together people of different views, initiating their dialogue on a common basis of Christian Faith and has reflected a wide range of theological opinions and forms of Church life. As a Church programme, the Kirchentag helps to promote mutual understanding and expression of hopes on the part of people who are concerned about the future. As such it deserves attention both at the all-human and Christian levels. The Kirchentag, a Church convention, has no equivalent in our Church life and the only thing that comes anywhere near it are our patronal feasts which bring people together for common worship which is followed by a common repast, singing, discussions and personal meetings and contacts. This is how it was and still is in Russ and this must be common to all Christian conscience in general, and it is really not accidental that since apostolic times members of all Christian confessions, like the participants of the Kirchentag, have been having the Agape—the supper of love. The Kirchentag is not a council as we understand it, presided over by bishops with eminent theologians taking part in the discussions. It is first and foremost an assembly of people concerned with problems that are put before Church conscience by present-day life. Taking part in such evangelical meetings are also Christians of other Churches. For example, the 1981 Kirchentag in Hamburg was officially attended by Catholics and Orthodox who were invited as guests. Communists were invited to the Kirchentag in Hannover. Thus we can see that the project involves representatives of various social trends, people of different ideologies who represent a broad spectrum of public action. One common view of the Kirchentag is that it is a meeting of young people who come to dance together, to sing, pray and read the Bible. In actual fact, however, it is something on a much broader scale and of a more comprehensive content. Many people have come to realize that the time has come to try and find the way out of the deadlock created by the policy of the unprecedented arms race and embark upon a road leading to the sal-

vation of life on Earth. The 130 thousand participants in the Kirchentag decided to come together and discuss what is to be done in the face of the numerous threats to peace in order to achieve a turn towards life. The answer to this question was given in the motto of the forum, which stressed the need for an uncompromizing rejection of all weapons of mass destruction.

The beginning of this road was marked by the 1st Assembly of the World Council of Churches in Amsterdam in 1948 whose participants declared that “according to God’s will, there must be no war”. The campaign was continued with the Kirchentags in Hamburg in 1981 and in Hannover in 1983, and the original concept of the Kirchentag acquired a new meaning. Today Kirchentags have become forums of tens of thousands of people united by a common desire to preserve peace and save life. The participants now include disabled war veterans in wheelchairs and young parents with their children who often have to travel from afar and many of whom have to spend the night in the street because of a lack of accommodation in hotels, private homes and parishes.

The symbol of Kirchentag-83 was a railway siding, called “Return to Life”, which demonstrated that the policy from strength with its programme of missile rearmament has no future.

The Kirchentag organization represents a permanent headquarters of the movement. It has its president and the bureau which conducts preparations and deals with organizational matters and the analysis of materials, and there is also a special press and publications section. This year’s president was Dr. Erhard Eppler, who spoke of a “merry, singing and dancing Church convention, which displays courage in the face of a mortal threat”. Seven hundred people were directly involved in the organizational work.

At an invitation of the Evangelical Church in Germany the Kirchentag was attended by Archbishop Pitirim of Volokolamsk, Head of the Publishing Department, who led the delegation of the Russian Orthodox Church consisting of Bishop Longin of Düsseldorf, Archpriest

Pavel Krasnotsvetov, and Georgiy Glushik, student of the MTA.

The opening of the forum was preceded by a big rally on the eve held at the mass grave of thousands of prisoners of war confined in the Bergen-Belse concentration camp. Fifty thousand Soviet war prisoners who were murdered in that camp during the war lie in that grave in a birch grove that makes you feel like being somewhere near Moscow. The monument over the grave is a figure of a Russian girl lamenting the dead. Laying of a wreath took place, which was followed by speeches and a common prayer.

In conclusion there was a prayer meeting in front of the main monument to the victims of fascism. It was attended by the Chairman of the Council of the Evangelical Church in Germany, Bishop Dr. Eduard Lohse of Hannover, and the Patriarch of the Czechoslovak Hussite Church, Dr. Miroslav Novak. The Russian Orthodox Church was represented by Archbishop Pitirim of Volokolamsk.

A second such meeting, deeply emotional, was held in the centre of the city, in the Masch See square where there is a monument to Soviet prisoners of war tortured to death by the nazis and buried in ditches in April 1945, when the nazi regime was about to meet its doom. The big public procession to that spot was organized by West German trade unions, public, youth and Communist organizations and the Evangelical Church in Germany. A prayer for the dead was said by Archbishop Pitirim. He lit a candle and prayed for the murdered warriors who had been buried there.

Representatives of socialist countries who spoke at the meeting noted that the memory of the war victims cried against raging militarism, and that the Soviet State, coming out for the triumph of goodness, peace and justice, was making every effort to avert nuclear catastrophe.

The Kirchentag opened on June 8 with a morning prayer meeting conducted at various religious centres. It included lessons from the Gospel, sermons and hymn singing. For the Russian participants it was rather unusual to see a small band, mainly of the

drums, which played during the hymn singing. A special musical arrangement on the theme: "Lord have mercy upon us" was composed for the Kirchentag and one could hear it all over the city. The programme included meetings and rallies and also divine services at which the Holy Communion was invariably administered. The common motto of all meetings and rallies was "Our resolute NO and no YES to nuclear weapons". The Kirchentag slogan was painted on purple scarves 90 thousand of which were produced specially for the occasion. But even so, there was not enough of them for all the participants. They were the symbol of the Kirchentag, the purple colour being the ancient Church symbol of repentance and beneficent change of heart. The scarves aroused the dissatisfaction of the authorities who thought that they created a wrong impression of the policy conducted by the present West German government. Bishop Kurt Scharf, now retired, was asked how he could wear such a scarf. To which he replied that laymen have no business telling a bishop what to do, for he himself knows how to behave.

One can say with confidence that the keynote of the Kirchentag was clear and explicit opposition to missile rearmament. It was a vigorous expression of genuine concern for peace which echoed the motto of the 1982 Moscow World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe", the calls of the Uppsala World Christian Conference "Life and Peace" and the motto of the Prague Peace Assembly "For Peace and Life, Against Nuclear War". The time has come when people no longer speak of what divides them in their outlook or views on socio-economic problems, but come together to discuss something that is really of fundamental importance—how to save life on our planet.

For a period of five days the city was dominated by the Kirchentag, with divine services, meetings and discussions conducted in a number of centres. Archbishop Pitirim participated in one such discussion at the invitation of the Conference of European Churches on the theme "Living without war

does not mean living in peace". It was a very interesting open discussion which attracted more than two thousand people, twice as many as there had been in Hamburg. The organizers of the Kirchentag, this vast forum, prepared a big programme which included five main themes: "Trust Christ", "Renovate the Church", "Share with one another", "Consolidate Peace" and "Preserve the Creation". The main theme "Consolidate Peace" attracted the greatest number of the participants. The chairman of the Social Democratic Party of Germany Willie Brandt was greeted with applause when he called for "more talks and not more arms". There was massive support for resolutions condemning nuclear weapons as having neither moral nor theological justification.

The Kirchentag was accompanied by a large exhibition at which representatives of various Church and lay organizations had their stands and conducted meetings and discussions. The Publishing Department of the Moscow Patriarchate organized an exposition on the Russian Orthodox Church, which featured photographs, slides and films. Our stands being right next to other stands stimulated contacts and frank discussions.

A 100,000 strong peace demonstration took place on Saturday, June 11. The participants gathered in the centre of Hannover at noon and marched to the city stadium over a distance of some ten kilometres. They carried slogans protesting against missiles and militarism and there was a pageant by members of the group "Hiroshima Victims and Warning Against Euroshima". The rally opened at 6 p. m. and lasted for nearly 4 hours. It was really moving to see this sea of people, young and old, war invalids and children, who gathered in order to voice their common anti-war feelings. People showed their approval of what the speakers were saying by raising the purple scarves, and the whole arena suddenly turned purple. However, there was one deplorable incident that marred the occasion. Some elderly man took advantage of a pause between the speeches at the closing meeting and started shouting some revanchist calls with re-

ferences to the defeat in the last war. The rally responded to these shouts with a storm of indignation. As the man was led away from the podium people burst into applause clearly expressing their feelings about this sudden outbreak of hostility that was in striking contrast with the feelings of the prevailing majority.

The rally was attended by the Federal Chancellor Dr. Helmut Kohl, President Dr. Karl Karstens and many cabinet ministers. Bishop Kurt Scharf (now retired), a Catholic bishop from the USA and representatives of the Kirchentag administration were among those who took the floor. Commenting on the statement made by West German Army major who resolutely condemned the NATO policy in Western Europe, the moderator said: "We are proud of this major, and we wish there were more like him". Closing the rally the chairman said that every participant should inform his own family and his parish of what was said there. This was necessary so that when a general Evangelical demonstration against sitting new missiles on West German soil was conducted on October 26 no one could say that he knew nothing of the threat facing the world. This threat is a grim reality and the forum participants were most anxious to stress this painful fact. US military spendings have reached one trillion dollars already. Military circles are hatching plans to site weapons in outer space, including new laser weapons.

Summing up the Kirchentag, one can say that the requirements of our faith and political common sense lead us to two positive conclusions: 1) the arms race must be stopped and disarmament must be started, 2) we need a new process of detente in order to overcome political confrontation. As compared with the Hannover-67 Church convention which called for serving peace with and without arms, the Kirchentag-83 in Hannover took an uncompromising stand against all weapons of mass destruction. In an interview with a *Bild Zeitung* correspondent on June 11, 1983, Archbishop Pitirim said: "The Kirchentag helps to promote good contacts between the Evangelical Church in Germany and the Russian Orthodox

church. At the same time it offers an opportunity to broaden the bridge of East-West understanding". And now, being guided by the spirit of the Scriptures, one can say: "Weapons of mass destruction contradict the essence of the Christian Faith". The motto of the Kirchentag makes it possible to assert that life can be preserved only if there is a turn from war to peace, from hatred to love. The forum has aroused

many positive comments. Published recently is an illustrated guidebook "Hannover-83" which describes the festive and elated atmosphere of the forum. Among its compilers was Dr. Karola Wolf, referent on the press and ecumenical problems in the German Kirchentag. The book gives a positive assessment of this "big and blessed Kirchentag".

Bishop LONGIN of Düsseldorf

The Ecumenical Movement and the Russian Orthodox Church Before She Joined the World Council of Churches

The problem of the plenitude of salvation both for Christians of different confessions and for humanity as a whole is still the "question of questions". It is a grave mistake to believe that outward affiliation to a particular Christian confession resolves this issue. The Lord alone knows who will be a true Christian before God and who will not. The Holy Church teaches that God is impartial, that the Lord does not look at a person's face, but at his heart. *Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven (Mt. 7. 21). But many that are first shall be last; and the last shall be first (Mt. 19. 30).*

St. Simeon the New Theologian teaches: "Christ is the beginning, the middle and the end. He is in the first, in the middle and in the last, and as He is in the first, so He is in all. For Him there is no difference among them—there is neither barbarian nor Scythian, neither Greek nor Jew, for all are one in Christ (Gal. 3. 28). Holy love, permeating all from first to last, from head to toe, combines all with it, welds, connects and unites, and makes them strong and inflexible. Being cognizable, it reveals itself similarly to one and all. It is God, for Whom the last may be first and the first, last" ("Practical and Theological Chapters", *Philokalia*, Vol. V, Moscow, 1890, p. 55).

We profess faith in the One, Holy, Catholic and Apostolic Church. "It is com-

pletely obvious," writes Vladimir Lossky, "that by abolishing or changing the character of one member of this four-part distinction, we abolish the very concept of the Church or alter it profoundly, due to which the nature of Her other Notes is changed" [4, p. 72].

This brilliant Russian theologian also stresses that the Note of oneness must be viewed as fundamental: "Without the one Body of Christ, which cannot be divided, the other Notes cannot exist—holiness, catholicity and apostolicity. There is no longer the Church but divided humanity—the humanity of the Tower of Babel" (*ibid*).

Vladimir Lossky justly surmised that there are two basic "temptations concerning the Church", to which the names of the Christological heresies of Monophysitism and Nestorianism can be applied. Ecclesiological Monophysites wish only to preserve the Truth, rejecting or "destroying" Church oikonomia—"that activity of the Church which is multifarious and always different depending on time and place, through which she feeds the world" [5, p. 16]. For the sake of such oikonomia the ecclesiological Nestorians are prepared to forget about the invariable plenitude of the Truth which abides in the Church; instead of fertilizing the world with it, they search for food for the Church outside—in philosophical, artistic, scientific and social works. In this fashion "the former forget that the Church preserves her divine treasure for the sake of saving the world, while the latter cease seeing that the source of the

Church's life and knowledge is not the world, but the Holy Spirit" (*ibid.*).

Genuine Christian unity, based on one faith and life, should overcome both temptations. Indubitably, this unity cannot be attained without mutual good will between Orthodox and non-Orthodox. It is on this plane that the ecumenical movement is important and beneficial.

An extremely important element in the development of Orthodox ecclesiology was the application by the Seventh Ecumenical Council, presided by St. Tarasius, Archbishop of Constantinople (†806, feast day, February 25), of the principle of Church *oikonomia* to schismatics. St. Tarasius believed that given the possible fallacy of human judgement only God Himself can with full justice judge the particular level of dogmatic deviation. Whereas the Holy Martyr Cyprian (†cir. 258) expressed the extremely rigorist view in his well-known work *On the Unity of the Church* that any sin against Church unity separates one from grace, St. Tarasius contended that such a sin is tolerated by God's mercy in the hope that the guilty will be converted, and is forgiven.

How can this divergency be explained? Archpriest Prof. Liveriy Voronov, a modern scholar, explains this as follows: "It was apparently due to the fact that times had changed. The major 'heresies' in the direct sense of the word had been defined as distortions of the very essence of dogmata. If such heresies were to emerge at any time in the future, the Church would have every opportunity of easily identifying them as teachings contradicting the very fundamentals of Christianity and would doubtless acknowledge such heretical societies as without grace. However, typical heresies of the future are schismatic heresies... Numerous non-Orthodox 'Churches' will have a long history and will be substantially modified, frequently in terms of drawing closer to Orthodoxy; masses of Christians will be born and reared in the depths of such non-Orthodox societies. This malady may be treated not so much by excommunicating these schismatic heretics from the Church as by being determined to meet them half-way, by incessantly explaining to them the true es-

sence of Orthodoxy, by being resolved to reunite them (and sometimes, perhaps, to be reunited fraternally, so to speak) on easy terms..." [6, p. 64].

"The principle of *oikonomia*," the same author concludes, "is, in a way, testament of the entire epoch of Ecumenical Councils to the ages of the future. A testament foreseeing ecumenism—genuine Orthodox ecumenism, and the only real way of restoring Church unity destroyed by the division into Churches" (*ibid.*).

Reflecting on the events which led to the division into Churches in the 11th century, we should not forget, emphasizes Metropolitan Nikodim of Leningrad and Ladoga, that the historical paths of the Christian Church are under God's indefatigable providential influence: "And who would take it upon himself to state categorically that in the different paths, which the Lord has permitted Christians of various confessions to travel, there is but sin and opposition to God's will? Should we not rather believe that aside from indubitable sin, from the providential point of view, traversing different paths up to a time contains a certain good, which will be revealed in its own time when division ends?" (*JMP*, 1965, No. 11, p. 43).

1. Ecclesiology in the 19th Century Russian Theology and Practical Ecumenism at the Turn of the 20th Century

The ecumenical movement is usually taken to mean the concentrated movement toward unity of Christians of different confessions, whose organizational centre is the World Council of Churches, which was established in Utrecht, the Netherlands, in 1938. Essentially, however, the ecumenical movement cannot be relegated to strict definite organizational structures. The word "ecumenical" derived from the Greek became a Church terminology in the first centuries of Christianity and signified the mystical Plenitude of the One Christian Church. In the New Testament the equivalent of the word "ecumenical" is encountered many times: Mt. 24. 14; Lk. 4. 5; 21. 26; Acts 17. 31; 19. 27; 24. 5; Rom. 10. 18; Heb.

1. 6; 2. 5; and Rev. 3. 10; 12. 9; 16. 14.

As a movement for unity expressing the spirit of unity (*the Spirit breatheth where he will*— D. V. Jn. 3. 8), the ecumenical movement is, in our view, broader and deeper than the definitions adduced above. It has in effect been in existence since the 11th century, when the One Church divided into Western and Eastern. Alongside the tragic consequences of this division (the weakening of Christianity in general, which resulted in the fall of Constantinople), there are evidences of inter-Church communion, dialogue and negotiations already in the 11th century. Attempts to unite both Churches were, as is well known, repeatedly made (suffice it to recall the Council of Ferrara-Florence in the 15th century).

In the 19th century, owing to the growing desire of Christians for unity, the term "ecumenical" came to be applied to different interconfessional and international conferences and congresses, thus giving rise to the term "ecumenical movement".

The term "ecumenical" became firmly rooted in the languages of many West European countries in the 1920s. In the English language this term is not used in reference to the above conferences and congresses, to avoid confusion with the Ecumenical Councils. This is the reason why the World Council of Churches formed in 1938 was called thus in English, while in French and German it was named the Ecumenical Council of Churches.

The Russian Orthodox Church has always realized the tragic and baneful nature of the Church schism of 1054. An active participant in today's movement for peace and ecumenism, our Church has over the past two decades amassed rich experience, which is put at the disposal of the entire Christian world.

"If one examines the history of the Russian Orthodox Church," His Holiness Patriarch Pimen points out, "as well as her theological and philosophical thought and socio-religious currents which took place in her midst during the latter half of the 19th and in the current 20th centuries, it becomes obvious that... questions of Christian unity and attitudes to non-Christians and

non-believers were posed, discussed, heatedly debated and slated for resolution in our theology, in our ecclesiastical and public circles, and in the very life of our Church long before these questions were posed in the West and in the gamut of problems of the ecumenical movement" [7, p. 312].

The Orthodox Church in Russia was noted for her great religious tolerance during the Synodal Period. Representatives of different Christian Churches (Orthodox, Catholics, Armenian-Gregorians, Lutherans) as well as Muslims, Buddhists, Judaists and others coexisted peacefully within the boundaries of a single state.

Examining the development of Russian theological thought in the 19th century which proceeded simultaneously with the awakening of religious and philosophical creativity, Archbishop Pitirim of Volokolamsk notes that the question of Church unity was already posed in the works of A. S. Khomyakov, Yu. F. Samarin, and I. V. Kireevsky, and, of the academy theologians, in the works of Archbishop (later Patriarch) Sergiy Stragorodsky, Archpriest Prof. E. Akvilonov, Prof. Vladimir (later Archbishop Ilarion) Troitsky, etc. "The essence of the ecclesiological views of this brilliant pleiad of thinkers and theologians was their definition of the Church as a living grace filled organism in which the faithful are saved not by virtue of authoritative power or, on the contrary, only by arbitrary personal communion of man with God, but by the living communion of love in the unity of grace and human freedom, which is manifested in concrete, historically real form. The 19th century ecclesiology was spearheaded against both the universalist papist claims and rationalistic trends of Protestantism in the West. However, the end result of these investigations spawned even more forcefully the ecumenical aspirations which had long existed in the depths of the Russian religious community" [8, pp. 216-217].

A genuine manifestation of these aspirations was the activity of such outstanding Russian hierarchs as Metropolitan Platon (Gorodetsky) of Kiev, Metropolitan Filaret (Drozdov) of Moscow, Metropolitan Antoni' (Vadkovsky)

of St. Petersburg, Archbishop (later Patriarch) Tikhon (Belavin) of the Aleutians, as well as of the outstanding representatives of Russian theology: Archimandrite Makariy Glukharev, Prof. I. F. Mansvetov, Prof. A. L. Katansky, etc.

Metropolitan Platon (Levshin, 1737-1811) of Moscow can be considered their predecessor. He was a remarkable proponent of spiritual enlightenment and learning, who "combined fidelity to Holy Orthodoxy with a gentle, warm-hearted attitude to the whole of the Christian brotherhood" [9, p. 69]. He was the first Russian hierarch who, back in the 18th century, had entered into direct relationship with the Anglican Church.

Metropolitan Platon (Gorodetsky, 1803-1891) of Kiev was just as fervent a champion of fraternal dialogue with non-Orthodox Christians. To him belongs the pithy saying: "Our earthly fences [i. e., confessional divisions] do not reach to Heaven."

Typical of the 19th century Russian Orthodox ecclesiology was the development of the Holy Fathers' teaching on the One, Holy, Catholic and Apostolic Church as the mystical Body of Christ. Of great importance in this sense was first and foremost the theological works of Metropolitan Filaret (Drozdov) of Moscow.

"On the basis of the Word of God I visualize the Universal Church as a single great Body. Jesus Christ is its 'Heart', or the beginning of life, as well as the 'Head', or governing wisdom. He alone knows the full measure and internal composition of this Body. We know only its different parts, especially its outer image, extended in time and space," writes Metropolitan Filaret [10, p. 131].

Metropolitan Filaret shed a profoundly correct light on problems of relationship between Orthodoxy and Roman Catholicism, proceeding in his ecclesiological arguments on the Eastern and Western Churches from the words of the Holy Apostle and Evangelist St. John the Divine: *Who is a liar but he that denieth that Jesus is the Christ?* (1 Jn. 2. 22) and, *every spirit that confesseth that Jesus Christ is come in the flesh is of God* (1 Jn. 4. 2).

A false Church, in Metropolitan Filaret's opinion, is one which does not recognize Jesus as the Christ, the Son of God, the God-Man, the Redeemer and Saviour. On the basis of the Gospel words, Metropolitan Filaret asserts: "I dare not call any Church false which believes that Jesus is the Christ..." [10, p. 5].

It is interesting that Metropolitan Filaret differentiated between the thoroughly true Church and not thoroughly true Churches "which introduced false and harmful human views into the true and salvific teaching of the Christian Faith" [10, p. 29].

Metropolitan Filaret considered the Greek-Russian Orthodox Church to be a thoroughly true Church. As regards Western Christianity, in his arguments on it, Metropolitan Filaret "shows remarkable tolerance, humility and wise caution" [6, p. 68]. He does not overlook the fact that the Church of Rome, by adopting new dogmata after the Seventh Ecumenical Council, "violated the law of unity adopted by the Early Universal Church according to which a common doctrine was to be defined based on the Word of God by the unanimous agreement of the Universal Church" [10, p. 66]. However, he resolutely refused to pass judgement on the Church of Rome, stressing the fact that at each Divine Liturgy the Orthodox Church prays not only for the good estate of the Holy Churches of God, but also for the unity of all: "Faith and love make me zealous for the Holy Eastern Church; love, humility and hope teach me to be tolerant towards those who think differently" [10, p. 132].*

One cannot but concur with the following conclusion of Archpriest Prof. Liveriy Voronov, a modern researcher: "Metropolitan Filaret was sincerely convinced that the healthy inner strength preserved in non-Orthodoxy would, under the beneficial influence of the healing Right Hand of God, gradually lead the faithful of non-Orthodox Churches and communities to the blessed unity of faith and life" [6, p. 69].

* Also see: Metropolitan Filaret. "The Significance of Church Prayer for the Unity of Churches". *Supplement to the Works of the Holy Fathers*, Part 19, Sergiev Posad, 1860.

Archimandrite Makariy Glukharev (1792-1847), a favourite disciple of Metropolitan Filaret, can also be considered one of the forerunners of practical ecumenism in the 19th century. An outstanding preacher and missionary, and the founder of the Altai Mission, Archimandrite Makariy translated into modern Russian the Books of Job and the Prophet Isaiah, "Confessions" by the Blessed Augustine, "The Ladder of Paradise" by St. John Climacus, "Dialogues" by St. Gregory the Great, the catecheses of St. Theodore of Studios, the

writings of St. Theresa of Avila, and other theological works. Back in 1834, he submitted to the Holy Synod a memorandum entitled "On the Need for the Russian Church to Translate the Entire Bible from the Original Texts into Modern Russian". With his inquisitive and well-wishing attitude to other Christian confessions, Archimandrite Makariy dreamed of building a church in Moscow with three sections—for the Orthodox, the Catholics and the Lutherans... [1, p. 188].

SOURCE MATERIALS

4. Vladimir Lossky. "O tretiem svoistve Tserkvi" (On the Third Note of the Church). *The Journal of the Moscow Patriarchate*, 1968, No. 8, p. 72-78.

5. Vladimir Lossky. "Soblazny tserkovnogo oznaniya" (Temptations of Church Awareness), *Messenger de l'Exarchat du Patriarche Russe en Europe Occidentale*, 1950, No. 1, pp. 16-21.

6. Archpriest Liveriy Voronov. "Konfessionalizm i ekumenizm. Otnoshenie Pravoslavia k inoim verovaniyam" (Confessionalism and Ecumenism. Orthodox Attitude to Non-Orthodoxy). *The Journal of the Moscow Patriarchate*, 1968, No. 8, p. 52-72.

7. Patriarch Pimen of Moscow and All Russia. *Govora, rechi, poslania, obrashchenia (1957-1977)* [Sermons, Speeches, Messages, Appeals (1957-1977)], Moscow, 1977.

8. Bishop (now Archbishop) Pitirim (Nechaev) of Volokolamsk. "Osnovnye problemy sovremenno-bogoslovskogo issledovaniia v ikh razvitiu kontsa XIX veka" (Essential Problems of Mo-

dern Theological Studies and Their Development Since the End of the 19th Century), *Theological Studies*, 1970, No. 5, pp. 215-226.

9. Metropolitan Nikodim (Rotov) of Leningrad and Novgorod. "The Ecumenical Activities of the Russian Orthodox Church". Report delivered on May 31, 1971. In the book: *The Local Council of the Russian Orthodox Church, May 30-June 2, 1971. Documents, Papers, Speeches, Proceedings*. Moscow, 1972, pp. 68-90.

10. Archimandrite (later Metropolitan) Filaret Drozdov, Rector of the St. Petersburg Theological Academy. *Razgovory mezhdu ispytuyushchim i uverenym o pravoslavii Vostochnoi Greko-Rossiiskoi Tserkvi* (Conversations between One Who Feels and One Who Is Confident of the Orthodoxy of the Eastern Greek-Russian Church). St. Petersburg, second edition, 1835 (first edition, St. Petersburg, 1815).

Hegumen TIKHON, V. NIKITIN

Meeting of Christian European Publicists in Moscow

The consultative meeting of the ecclesiastical publicists and the session of the Executive Committee of the Ecumenical Workshop for Information in Europe (EWIE) took place from September 28 to October 8, 1983, in the Publishing Department of the Moscow Patriarchate at the invitation of its head, Archbishop Pitirim of Volokolamsk.

The pressmen of the Lutheran, Reformed, Orthodox and Roman Catholic confessions from Finland, the FRG, the GDR, Hungary, Luxemburg, the Netherlands, Poland, Switzerland, the USSR, and West Berlin participated in

the meeting and in the EWIE Executive Committee session.

During working sessions and discussions the necessity was emphasized of promoting mutual cooperation and exchange of opinions on the problems of modern ecclesiastical journalism, on questions of peacemaking and ecumenism, this will help to strengthen and extend confidence among nations in the spirit of the Madrid and Belgrade meetings and the Helsinki Final Act. The theme of the forthcoming annual assembly in Herrnhut, GDR, in 1984 was also discussed.



The Feast of the Protecting Veil in the Russian Church

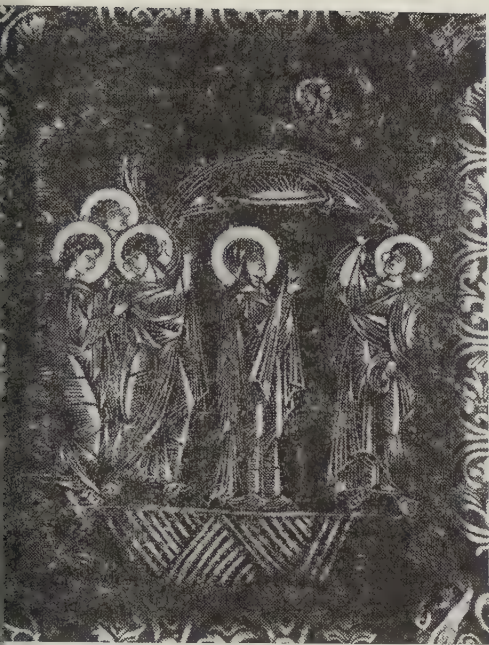
Considering the arguments of Archbishop Sergiy, it should be believed that the contentions against his version are causing serious doubts. There is no foundation for considering the prayer of the Mother of God contained in the *Prolog* narrative of October 1 and on the scroll of the Bogolyubskaya Icon, to date back, according to Spassky, only to the times of Prince St. Andrei.¹⁷ Moreover, Archbishop Sergiy showed that apart from similarity in the texts there are very important differences.¹⁸ The iconographic coincidence of the image of the Bogolyubskaya Icon of the Mother of God and Her icon of the Protecting Veil on the Suzdal Golden Doors (illus. 1) remains the only weighty argument. Although Archbishop Sergiy did not overlook this similarity, he considers it secondary.¹⁹ In the light of modern discoveries this argument loses its force altogether. Not long ago an icon of the Protecting Veil, of a completely unique iconography (see illus. 2) originating from Eastern Galicia, was published. What is most unusual is the fact that the Mother of God is depicted, unlike all other recensions of the icon of the Protecting Veil, as Orante seated with the Infant before Her. Two angels are holding the veil, forming an arc over the Mother of God. Below, to the right and left, are two groups of saints, including Sts. Andrew, Epiphanius and Romanos Melodus. The icon is dated 13th century in the publication.²⁰ The icon's western origin indubitably bespeaks the general Russian celebration of the Protecting Veil—from Galicia to Suzdal—soon after the feast was instituted. The style of the icon attests to its local, popular origin; however, the

sophisticated compositional base gives cause to believe that the icon is a copy of an earlier and more perfect original icon. Indeed, it can hardly be surmised that given the existence of the 13th century iconography of the Protecting Veil in Suzdal, icon painters in Galicia could have decided to adopt an entirely new and different iconography.

L. S. Milyaeva, who published the Galician icon, notes that the Ukrainian legends connected the Cathedral of the Dormition of the Kiev-Pechery Monastery directly with the cult of the Protecting Veil²¹, and also justly points out that of all the known depictions of the subject, the Galician Protecting Veil is the closest to the Theotokian cult of the Church at Vlahernae. "It is possible," Milyaeva says, "that the spread in Western Russia of devotion to the Vlahernae Mother of God went together with the popularity of the Cathedral of the Dormition in Kiev (Cathedrals of the Dormition existed in Vladimir-Volynsky and Galich)."²³

Comparing different types of the iconography of the Protecting Veil, L. S. Milyaeva expresses the opinion that the development of the iconography of the feast "probably took its own course initially in each of the principalities despite the common subject and ideas".²⁴ She nevertheless advances the hypothesis that the feast was instituted in Galicia during the reign of Prince Roman, i. e., in the late 12th-early 13th centuries²⁵, but this supposition has not been substantiated; moreover L. S. Milyaeva, like other authors, do not take Archbishop Sergiy's findings into consideration. Comparing the opinions of Archbishop Sergiy and the observations of L. S. Milyaeva, one can consider that the Galician icon is basically a copy of the Kievan original of the iconography of the Protecting Veil.

Continued. For the beginning see *JMP*, 1983, No. 10.



The Protecting Veil of the Most Holy Mother of God

Icon on the Golden Doors in Suzdal,
13th century

(Illus. 1)

which has not survived. Evidently, the Kievan version of the iconography was, under the impact of the miraculous appearance of the Mother of God to St. Andrei Bogolyubsky, ousted soon after the feast was instituted.

It is a known fact that while creating his new capital, Prince St. Andrei tried to attain ecclesiastical independence from Kiev. The decline and fall of Kiev, particularly after it had been plundered in 1169, on the one hand, and the appearance and help of the Mother of God to Prince St. Andrei, which led to the establishment of a number of monasteries in his reign, on the other, explain sufficiently that the relatively recent and insufficiently entrenched celebration of the Feast of the Protecting Veil found support and expression in the new iconography precisely under Prince Andrei Bogolyubsky.

Although the celebration of the Feast of the Protecting Veil of the Mother of God had become a new but steadfast tradition, traces of the Kievan origin of the feast are also preserved in the Vladimir monuments. The Cathedral of the Nativity of the Blessed Virgin in

Suzdal, on whose western doors the abovementioned icon of the Protecting Veil is depicted, was built by Bishop St. Simon of Vladimir in the early 13th century. The icon of the Protecting Veil is the last of the medallions arranged in the following order: the Dormition, the Deposition of the Girdle of the Mother of God, the Bearing Forth of the Body of the Mother of God, the Deposition of the Holy Robe of the Mother of God, and the Protecting Veil. Bishop Simon was a monk at the Kiev-Pechery Monastery and one of the authors of the Kiev-Pechery Patericon. According to him, the cathedral he built in Suzdal was a reproduction of the Great Pechery Church of the Dormition. The arrangement of the above-mentioned icons on the Suzdal doors clearly bespeaks the profoundly felt connection between the theme of the Protecting Veil and the Dormition of the Mother



The Protecting Veil of the Most Holy Mother of God

(Illus. 2)

of God. Ascending into Heaven, the Mother of God left on Earth Her maphorion and girdle, which were subsequently kept in Constantinople in the Church at Vlahernae, where the miracle of the Protecting Veil took place. The extremely rare scene of the "Bearing Forth of the Body of the Mother of God" also suggests an association with the tomb of the Theotokos, which is revered in Vlahernae.

The church at Vlahernae was particularly revered by both Greeks and Russians even before the institution of the Feast of the Protecting Veil. A tradition exists that a detachment of the army of Prince St. Vladimir, Equal to the Apostles, was baptized at the Church of the Vlahernae Icon of the Mother of God in Korsun.²⁶ The church at Vlahernae and its shrines became particularly significant in Russia from the time the Church of the Dormition was built in the Kiev-Pechery Monastery in 1073 upon the command of the Mother of God Herself, Who appeared to builders in Vlahernae. She sent them to Kiev with the relics of saints and the miraculous icon. D. V. Ainalov also explains the dedication of the Kiev-Pechery church to the Dormition of the Mother of God because of its kinship to the Vlahernae Church. Although the Vlahernae Church was not dedicated to the Dormition, "it did", Ainalov says, "contain the tomb of the Most Holy Mother of God... as a result of which the church was called the 'Church of the Holy Tomb'... It was brought from Palestine... as well as the Holy Robe of the Mother of God, which was deposited in this church in a silver sarcophagus. All this was closely reminiscent of the Dormition of the Mother of God. I cannot find another reason why the Pechery church was dedicated to the Feast of the Dormition of the Mother of God other than the above-mentioned relics of the Vlahernae church."²⁷ According to Ainalov, another interesting fact is that the Church of the Vlahernae Icon of the Mother of God was founded in Kiev by Stefan, a monk of the Pechery monastery.

Bishop Simon, who undoubtedly knew about the Kievan origin of the feast, nevertheless prescribed depicting the Protecting Veil in accordance with the

appearance of the Mother of God to St. Andrei Bogolyubsky. But it could not have been otherwise during the reign of Andrei Bogolyubsky and his successors, and especially after the appearance of the Most Holy Mother of God to Prince Andrei.

The composition of the Galician icon likewise points to the connection of the feast with both the Kiev and the Vlahernae church. Its iconography²⁸ is close to that of the Pechery-Svenskaya Icon of the Mother of God venerated in the Kiev-Pechery Monastery, where the Mother of God is also depicted sitting on a throne with the Infant on Her knees, with Sts. Antony and Feodosios of the Caves standing to the right and left of Her.²⁹

Also, "The Svenskaya Icon of the Mother of God," as M. I. and V. I. Uspevsky correctly point out, "is essentially the image of the vision of the Great stone-masons,"³⁰ whom the Mother of God sent from the church of Vlahernae to Kiev to build the Church of the Dormition. The similarity of the iconography of both subjects reflects an extremely important conceptual correspondence: whereas on the Feast of the Protecting Veil the Mother of God is revered primarily as the Mediatrix, the creation of the great Pechery church is a clear manifestation of Her intercession for and protection of Russia.

Analysis of literary works on the Feast of the Protecting Veil helps clarify important points of its institution in Kiev, revealing its connection with the Kiev-Pechery Monastery.

According to F. Spassky, "in our service to the Protecting Veil one can observe an indubitable and traditional literary dependence in word usage on the Greek service in honour of the Dormition of the Holy Robe of the Mother of God."³¹ Moreover, a number of stichera have been carried over from the service on July 2 to the service on October 1 unchanged or with minor changes. Analyzing the text, F. Spassky comes to the important conclusion that it was written "for a specific church... it can be surmised that this is the Church of the Dormition of the Mother of God". F. Spassky figures that this was the Cathedral of the Dormition in Vladimir. However, considering

the arguments adduced above, one may assume that what is meant is also the Church of the Dormition in Kiev, which was directly affiliated with the Vlahernae church in Constantinople.

NOTES

¹⁷ F. Spassky. "K proiskhozhdeniu ikony i prazdnika Pokrova" (On the Origin of the Icon and the Feast of the Protecting Veil). *Pravoslavnaia Mysl*, Paris, 1953, IX, p. 145.

¹⁸ Archbishop Sergiy of Vladimir. *Sviatyi Andrei, Khrista radi yurodivy, i prazdnik Pokrova Presvyatoi Bogoroditsy* (St. Andrew, Fool-in-Christ, and the Feast of the Protecting Veil of the Most Holy Mother of God). 1898, pp. 107-108.

¹⁹ *Ibid.*, p. 125.
²⁰ L. S. Milyaeva. "Novy pamiatnik galitskoi zhivopisi XIII veka" (A New Monument of the 13th Century Galician Painting). *Soviet Archaeology*, 1965, No 3, pp. 249-258.

²¹ *Ibid.*, p. 256

²² *Ibid.*, p. 253.

²³ *Ibid.*, p. 257.

²⁴ *Ibid.*, p. 257.

²⁵ *Ibid.*, p. 257.

²⁶ D. V. Ainalov. *Memorii svyatogo Klimenta svyatogo Martina v Khersonese* (Relics of St. Clement and St. Martin in Khersones). Moscow, 1915, p. 23.

²⁷ *Ibid.*, p. 24.

²⁸ According to a recent publication, "it is even more probable that some early Eastern Christian (Syrian) traditions were preserved in the West Ukrainian monument: the Mother of God with the Infant on the Throne, in the same rare type of the seated Orante, is depicted in a miniature of the Echmiadzin Gospel of the year 989..." E. S. Smirnova. *Zhivopis Velikogo Novgoroda. Seredina XIII-nachalo XV veka*. (The Art of Novgorod the Great, Mid 13th-early 15th century). Moscow, Nauka Publishers, 1976, p. 224.

²⁹ *Ibid.* The view advanced (in footnote 28) does not contradict the preceding one in the least. "It is noteworthy that two panels of a spread curtain are shown on either side of the figure, which gave A. N. Grabar grounds to assume that the composition was a dramatization of the veiled image in the apse of the Vlahernae church." (A Grabar. *Une fresque visigothique et L'iconographie du Silence*.—*Cahiers archeologiques*, L. Paris, 1945, p. 125, fig. 2).

³⁰ M. I. and V. I. Uspensky. *Zametki o drevnerusskom ikonopisanii. Izvestnye ikonopistsy i ikh proizvedeniia. Sviatoi Alipii i Andrei Rublyov*. (Notes on Ancient Russian Iconography. Prominent Icon Painters and Their Works. Sts. Alipiy and Andrei Rublyov). St. Petersburg., 1901, pp. 24-25.

³¹ F. Spassky. *Op. cit.*, p. 144.

A. ALEKSANDROV

(To be concluded)

On the Spiritual Transfiguration of Creation in Orthodox Liturgy

For the mind brought up on the categories of rationalistic secular thinking it is difficult to grasp correctly the wealth of symbolism contained in the divine services of the Church. It would be useful, therefore, to try and elucidate from the standpoint of Orthodox patristics the very essence, the spiritual and ontological nature of the imagery and symbolism used by the Church.

The Economy of Salvation of man and humanity in Christ, which began in the incarnation of the Son of God through the union of His Divinity with human flesh, also means the salvation of the visible Universe through its transfiguration in Christ and His Body—the Church. Man, and much more so the God-Man, is the spiritual focus of the visible and invisible world; he absorbs and contains within himself the elements, matter, forms and energies of the whole Cosmos created by God. St. Paul

speaks of the unbreakable bond between man's salvation and that of the whole of creation: *For the earnest expectation of the creature waiteth for the manifestation of the sons of God.... Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body* (Rom. 8. 19, 21-23).

The end of the creature's bondage will come with the glorious Second Coming of Christ, when a new heaven and a new earth... the holy city, new Jerusalem will shine forth (Rev. 21. 1-2; 2 Pet. 3. 13). However, according to the Scriptures, this creation of all things

new (Rev. 21. 5) will not be creation out of nothing, as it was at the time of the Genesis. In the furnace the old will be smelted into the new (2 Pet. 3. 10, 12), there will be *the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain* (Heb. 12. 27). All foul things, everything subject to corruption and death will disappear. But all that has been renewed in Christ, and above all man himself, will be preserved not only in spirit, but also in body, *be changed, in a moment, in the twinkling of an eye, at the last trump* (1 Cor. 15. 51-52). The Holy Fathers teach us that the creature will not be utterly destroyed,... but will change, so that there will be *a new heaven and a new earth*¹.

It means that there will be no destruction of this beautiful world created by God, of this wonderful Earth out of which man, the crown of all creation, was made in the image and likeness of God. Having once created the visible Universe, the Lord will transfigure and recreate it together with man in still greater glory, in the incorruption of *a new heaven and a new earth* (Rev. 21. 1).

How will this re-creation come about and what will be the means whereby material creature will become part of the Kingdom of God, changing it from the "old" and damaged into the "new", transfigured and holy "land" of the Kingdom of Heaven?

The answer to this question should be sought in the rebirth, the re-creation of man in the integrity of his spiritual and bodily essence, for he is the crown and focus of all of God's creation. This rebirth is accomplished in the Sacrament of Baptism; and the beginning of this was the Baptism of Our Lord Jesus Christ Himself in the waters of the Jordan. This event has several meanings. One is that by His entry into the waters the Divine Word, Who had no need for His own purification, "sanctified the essence of water", expelling from it the powers of darkness and "breaking the heads of invisible dragons"². This was accompanied by the appearance of the Holy Spirit, *descending like a dove, and lighting upon him* (Mt. 3. 16; Mk. 1. 10; Lk. 3. 22; Jn. 1. 32). Thereafter Christ said: *Except a man be born of water and*

of the Spirit, he cannot enter into the kingdom of God (Jn. 3. 5). But why not only of the Spirit, but also of water? Theologizing on this aspect of the Sacrament of Baptism, St. John of Damascus reminds us that back in the beginning *the Spirit of God moved upon the face of the waters* (Gen. 1. 2)³. This thought of the Holy Father is not accidental. St. Gregory Palamas describes the Lord Jesus Christ as "the Seed and Beginning of the eternal world"⁴, that is, of the infinity of the Heavenly Kingdom. Of this transfiguration of man, his change in the Sacrament of Baptism, St. John Chrysostom writes in connection with the significance of this Sacrament as *the washing of regeneration* (Tit. 3. 5): "...It [the baptismal font] not simply absolves us of sins, not only cleanses us of trespasses, but makes it so that we are born anew. Verily, it re-creates and organizes us, not forming us again from dust, but creates us from a different element, from the essence of water: it not just washes the vessels clean, but remolds it altogether"⁵.

In the service for Epiphany (the Baptism of Our Lord), the Holy Church sings: "He Who covers Himself with light as with a garment has vouchsafed for our sakes to become as we are. Today He is covered by the streams of the Jordan, though He has no need to be cleansed by them: but through the cleansing that He Himself receives He bestows regeneration on us. O wonder! Without fire He casts anew and without shattering He refashions; and He saves those who are enlightened in Him. Christ our God, the Saviour of our souls" (Sticheron 1 at Lity). "At Thy Epiphany the whole creation sang Thy praises. For Thou, our God, hast appeared on Earth and dwelt among men. Thou hast sanctified the streams of Jordan, sending down from on high the Most Holy Spirit, and Thou hast broken the heads of dragons hidden therein" (prayer for the Great Blessing of the Waters). In this same order for the blessing of water, the priest recites a secret prayer: "Incline Thine ear, O Lord, and hear us. O Thou Who wast graciously pleased to receive baptism in Jordan, and didst sanctify the waters...". The thought of water being sanctified by the Lord Jesus Christ at the time of His Baptism

when the heads of "dragons hidden therein" were broken, is also emphasized at the end of the Office of the Great Blessing of the Waters in the hymn after the "Glory be now and...": "Let us praise in song, ye faithful, the greatness of God's favour to usward..." The significance of the Baptism of Our Lord for all creation is most clearly expressed in the Service on Epiphany—in the stichera at Lity. "Christ is baptized: He comes up out of the waters, and with Him He carries up the world... Today is creation illumined, today do all things both heavenly and earthly rejoice...". The canon of the Festival Matins underscores the importance of the Baptism of Our Lord for the salvation of man. "Rejoice thou today, O Church of Christ, which aforetime wast sterile and barren of children; for through water and the Spirit have sons been born unto thee" (1st Canon, troparion of Canticle 3).

"O Word all-shining, sent forth from the Father, Thou art come to dispel utterly the dark and evil night and the sins of mortal men, and by Thy baptism to draw up with Thee, O blessed Lord, bright sons from the streams of Jordan" (2nd Canon, troparion of Canticle 4). It is important to note that on the eve of Epiphany the paroemias at Vespers begin with the opening verses of the Book of Genesis, telling us of the beginning of creation, and then continue with texts describing the great signs from God to ancient Israel, given through water and which clearly are prototypes of the Baptism of Our Lord Jesus Christ in the waters of the River Jordan, salvific for man and all the Universe. The paroemias in the Office of the Great Blessing of the Waters contain texts from the Book of the Prophet Isaiah which presage in an allegorical way the coming Kingdom of Heaven and the eternal joy of man and of all creation.

All this leads to only one conclusion: the sanctification of the essence of water by the entry of the Most Pure Body of Christ into the waters of the Jordan, by the will of the Heavenly Father, and by the grace-bestowing descent of the Holy Spirit, was nothing but a change and a transformation of this essence of water into a substance of that *new heaven*

and *new earth* which will replace the old ones, damaged by man's sin. In other words, it was the beginning of the renewal and transfiguration of all visible creation, beginning with man himself. Therefore man, who consists of body and soul, cannot enter into the new life of God's Kingdom unless he is *born of water and of the Spirit*.

For *by the word of God the heavens were of old, and the earth standing out of the water and in the water*, as witnessed by St. Peter (2 Pet. 3. 5). In the Book of the Wisdom of Solomon it says that *the all-powerful hand [of God]... created the world out of formless matter* (Wisd. of Sol. 11. 17). The opening of the Book of Genesis leads one to believe that this *matter* was water. *And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters* (Gen. 1. 2). This clearly expresses the concept that the "earth" as the substance of the world that was brought into shape was originally in a "water-like" state. Expounding upon this text in the Scriptures, St. Gregory Palamas explains: "*In the beginning God created the heaven and the earth*, which, of course, was not empty and void of any moisture: for the earth was mixed with water... So, in this way God created Heaven and Earth, created them as a kind of matter, all-embracing and potentially bearing everything..."⁶.

The Blessed Augustine, after thorough study of these verses in the Book of Genesis, sets down various views on the meaning of the word "heaven"—the substantial heaven which is an integral part of the primordial matter, or the spiritual heaven, which is the world of the Angels. But he gives the following definite explanation of the concept of the primordial "earth". This theologian believes that the author of the Book of Genesis, "by describing the earth as being invisible (in darkness) and without form and mentioning the deep, wished to convey the idea of formlessness... to designate matter by the name of water as being subject to the action of the Creator", because this matter "in view of its pliability and great mobility, should be called water rather than earth". "...And that is why the Spirit of God moved upon the face

of the waters, so that we would see the Creator in the Spirit, and comprehend water as something out of which creation began, that is, something capable of forming matter", or the "universal matter" in the words of the Blessed Augustine⁷. These conclusions made it possible for him to formulate in his work *The City of God* the concept of the world as being changed at the Second Coming of Christ, when: "completely destroyed by fire will be those properties of the corruptible elements which corresponded to our corruptible bodies, while substance itself [presumably "universal matter"] will acquire properties, which through a miraculous change will correspond to immortal bodies; so that the world, having been renewed for the better, will be fully adapted to men who will themselves be renewed for the better also in the flesh"⁸.

But the beginning of this renewal is in the Sacrament of Baptism of *water and of the Spirit*, instituted by the Saviour after He had sanctified the essence of water. This makes it clear why it is exactly in the Baptism of Our Lord Jesus Christ in the waters of the Jordan, that the action of all the Persons of the Holy Trinity is revealed and not in the Nativity, the Transfiguration, the Resurrection or the Ascension of our Lord. The Baptism of Our Lord is the beginning of creation (in the sense of re-creation, transfiguration) of a new world (*a new earth, a new heaven and new Jerusalem*). This represents a direct parallel to the creation of the world in general: by the will of the Father, through the Word—the Son, *without him was not any thing made that was made* (Jn. 1. 3), and by the grace of the Life-Giving Spirit were Heaven and Earth created, *and the Spirit of God moved upon the face of the waters* (Gen. 1. 2).

In other words, in the Baptism of Our Lord, through the simultaneous action of the Holy Trinity which was revealed to men, the essence of water was transformed into a new "universal matter" as the "substance" of all things, which is "all-embracing and potentially bears everything".

The external actions of the transformation are obvious, but its essence is as inscrutable as the essence of the "second birth" of man, his "renewal"

in the *washing of regeneration* by water in the Sacrament of Baptism, although the rite itself has a very definite external image [i. e., the order of service].

Wishing to demonstrate the difference of what is to come from what is now, the Holy Scriptures and patristic works describe the changed world as "new" or "heavenly", and the bodies of men after the Resurrection of the Dead as "changed", or "spiritual" to differentiate from the present "earthly". It is impossible to have a clear picture of what is to come, but it is important for us to understand that according to the Word of God and the teaching of the Church the future will not be formless, but will still include the earth, heaven, the city established beautifully and most wisely. In that new life men will dwell not as bodiless and invisible spirits, but clad in their own bodies which will be changed into incorruptible ones, "having the substance of flesh, but alien to any carnal defect" (The Blessed Augustine)⁹. What is more, the new life, the Kingdom of God, is not only in the future, but a reality that already exists. It exists inasmuch as the "citizens" of the "New Jerusalem" are renewed in the baptismal font and replenish it. It is the spiritual depths of the Church Militant which communicates in its profundity with the Church Triumphant of the saints. Thus the transition into the Heavenly Kingdom, the Kingdom of God, has been constantly in progress ever since the earthly life of the God-Man Christ.

It is also clear from what we have said so far that the salvation of man and of all creation are in a process of interdependence and interaction. This interaction takes place by the visible creature participating in the salvation of man through churching, that is, by taking part in the service of God, and above all, in divine services as such. Involved in Divine Services, as an integral part, are all the elements: water, earth, fire and air. Included in divine services are definite lines, colours, combinations of colours and sounds, vestments, metals, other substances and, finally, certain vessels and objects, symbols and signs, rituals and prayers which have been carefully selected by the Church from the whole multitude of

forms in the surrounding world. How else can one describe this except as the economy (almost in the literal meaning of this word) of the Heavenly City—the New Jerusalem?

According to the dogma of veneration of icons and in keeping with the concrete canons of Church symbolism (in painting, singing, architecture and liturgical practice, etc.) that have been worked out over the centuries under the guidance of the Holy Spirit in accordance with this dogma, images must be as close as possible to the prototypes, be their likeness. This, according to the Holy Fathers, is one of the main factors which ensure the mysterious, invisible, but real and living bond between things “earthly” and “heavenly”. “The prototype and the image,” writes St. Theodore of Studios, “exist in certain ways in one another”¹⁰. Hence the canonical image (in any component of the liturgies: in rites, painting, singing, architecture, and so on) always contains within itself the grace-bestowing presence of the prototype, that is, of the object or person it represents. That is why it becomes a shrine which should be treated with utmost veneration and which can influence man through the grace-bestowing power of the prototype (here there is the reverse connection in the chain “man’s salvation—salvation of the creature”).

And there is also the second factor in the bond between the “heavenly” and the “earthly” in the images and symbolism of the Church. It is of no less importance than the first, an integral part of it, but because it is regarded as something self-obvious in Church life, it has not been properly elaborated in theological literature. This factor is the blessing of ecclesiastical objects: icons, sacred vessels, vestments, the church building, and so on. This blessing is also *of the water and of the Spirit*. The formula of blessing of any liturgical object (from the church building to the icons, vessels, etc.) is this: “This (name of object being blessed) is blessed (or: is blessed and hallowed) by the grace of the Holy Spirit, by the sprinkling of this holy water, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen” (thrice) (see the Order of Consecration and Blessing in

the Euchologion). Blessed and aspersed are the homes of Orthodox Christians, their crops, gardens, seeds, the first fruits, etc.

It is obvious that in this blessing of liturgical objects and Nature itself, which is the arena of the life-long labour of a Christian, we have a parallel with the Sacrament of Baptism of man. They are parallel, but not identical. The Baptism of man is different from the blessing of the rest of creation in its meaning and in the form of the sacred rite. For example, various objects and the elements are blessed only by aspersion (and not by immersion), and by using water that was specially blessed for the occasion or before. The blessing of water for the Sacrament of Baptism differs from the ordinary or the Great Blessing of the Waters. In the first instance, the priest repeats thrice the words:

“Let all adverse powers be crushed beneath the sign of the image of Thy cross.” (He signeth the water thrice with the sign of the cross, dipping his fingers therein.) This exactly reflects the harmonious Trinitarian action that took place at the Baptism of Our Lord—the Voice of the Father, the bodily immersion of the Son into the water, and the descent of the Holy Spirit. During the ordinary or Great Blessing of the Waters the altar cross is immersed thrice after the reading of the prayer and to the singing of the appropriate hymns. This difference is easy to understand and corresponds to the difference between man and the material creation, for although man partly consists of *the dust of the earth*, he is not identical with it because he has in himself the image and likeness of God, which makes him far superior to the rest of creation even though he is closely bound with it and is unthinkable without it and separately from it. That is why the forms of blessing man and the rest of creation are not identical, but similar or in parallel.

What remains to be explained is whether holy water used for the blessing of material objects and symbols is the same as the great *hagiasma* of the Sacrament of Baptism for men. Let us compare the appropriate texts of supplication in the *ektenes* read at the bless-

ing of water for the Sacrament of Baptism and for the ordinary and Great Blessing of the Waters. In the (great) Ektene of Peace at the beginning of the Order of Holy Baptism (see the Euchologion), after the usual opening supplications, we find:

"That this water may be sanctified with the power, and effectual operation, and descent of the Holy Spirit. Let us pray to the Lord. That there may be sent down into it the grace of redemption, the blessing of Jordan... That there may come upon this water the purifying operation of the super-substantial Trinity... That we may be illumined by the light of understanding and piety, and by the descent of the Holy Spirit... That this water may prove effectual unto the averting of every snare of enemies, both visible and invisible... That he (she) who is baptized therein may be made worthy of the kingdom incorruptible... For him (her) who is now come unto Holy Baptism, and for his (her) salvation... That he (she) may prove himself (herself) a child of the light, and an heir of eternal good things... That he (she) may be a member and partaker of the death and resurrection of Christ our God... That he (she) may preserve his baptismal garment and the earnest of the Spirit pure and undefiled unto the dread Day of Christ our God... That this water may be to him (her) a laver of regeneration, unto the remission of sins, and a garment of incorruption..." Then follow the supplications which conclude the Ektene of Peace.

In the similar Ektene of Peace recited at the Great Blessing of the Waters on Epiphany we find the following in the supplications that are directly related to the blessing of water: "That these waters may be sanctified by the power, and effectual operation and descent of the Holy Spirit. Let us pray to the Lord. That there may descend upon these waters the cleansing operation of the super-substantial Trinity... That he will endue them with the grace of redemption, the blessing of Jordan, the might, and operation, and descent of the Holy Spirit... That the Lord our God will send down the blessing of Jordan and sanctify these waters..."

In the similar Ektene of Peace at the ordinary blessing of water which is per-

formed most often and on any day at the believers' request during molebens with the blessing of water, we find in the similar group of supplications: "That these waters may be sanctified by the power, and effectual operation, and descent of the Holy Spirit. Let us pray to the Lord. That there may descend upon these waters the cleansing operation of the super-substantial Trinity... That this water may be unto the healing of souls and bodies, and unto the banishing of every hostile power... That the Lord God will send down the blessing of Jordan, and sanctify these waters... That the Lord our God will show us forth sons and heirs of His kingdom through partaking of and sprinkling with these waters..."

From this we can see that the supplications at the ordinary and Great Blessing of the Waters are nearly identical with such supplications during the blessing of water for Baptism. But whereas the water of Epiphany and of molebens with the blessing of water can be used for the blessing of homes, icons, church requisites, vestments and the like, the baptismal hagioasma can only be used for that Sacrament alone. Holy water obtained by ordinary blessing or the Great Blessing of the Waters is also meant primarily for use by people, who can drink it or be aspersed with it. But it is not the *washing of regeneration* and only serves to "be unto them bestowing of sanctification; unto the remission of sins; unto the healing of soul and body; and unto every expedient service", as we read in the prayers which determine the purpose of the given blessing of water. In the ektenes of peace of the ordinary and Great Blessing of the Waters we do not find the supplications: "That he (she) who is baptized therein may be made worthy of the kingdom incorruptible..." and all the others which are present in the Order of Baptism. This clearly demonstrates the difference and the similarity. The similarity of blessing of water in the offices of the ordinary and Great Blessing of the Waters with the blessing of water for the Sacrament of Baptism makes it possible to assert that water blessed in this way becomes the same new "substance" (The Blessed Augustine) of the new world, "the all-embracing"

ing matter that potentially bears everything in itself" (St. Gregory Palamas) as the *hagiasma* of Baptism. The only difference is that the latter is meant only for the rebirth of man whereas the holy water of the ordinary or the Great Blessing of the Waters is for the hallowing of the rest of creation. People are aspersed with holy water only in blessing, to cleanse them of the filth of sin, but not for the second birth as in Baptism.

The unity of the Universe, the indestructible bond between man and the rest of creation, forms the metaphysical basis of what is called the "external" side of divine services in the Orthodox Church. *God is a Spirit* (Jn. 4. 24) said He Who when He was uttering these words was and still is God Incarnate, that is, He Who assumed human nature, with the exception of sin, with its material flesh and Who had a concrete and individual aspect. This fact alone naturally means that *to worship God in spirit and in truth* (Jn. 4. 24) does not reject, but presupposes in principle, along with the main and purely spiritual forms of service, the material forms and actions as being indispensable and obligatory and organically inherent in the Church.

What then is the meaning of blessing with water and the Spirit the liturgical objects, the icons, vestments and even the surrounding elements? It is the transformation, the mysterious change of the churchd creature into a new creature, which is spiritual and which is elevated by such blessing to the life of *a new earth and a new heaven* (Rev. 21. 1).

How does this change take place? How, for example, is a material church vessel or vestment made into a new creature without losing its earthly properties? This is just as inexplicable as the rebirth of man into a new creature in the baptismal font, or the transubstantiation of bread and wine, which retain their earthly properties, into the Body and Blood of Christ. Therefore one can fully apply to this the words of St. John of Damascus referring to the Sacrament of Eucharist. "And if you ask," he writes, "in what manner does this take place [i. e., the transubstantiation of the bread and wine] it is enough

for you to know that this is accomplished by the Holy Spirit in the same manner in which the Lord took the flesh from the Holy Mother of God for Himself and into Himself through the Holy Spirit. And we know no more; all we know is that the Word of God is true, effective and omnipotent, but the way (of transubstantiation) is inscrutable"¹¹.

Thus the goal of all the Sacraments, prayers, rites and rituals of the Orthodox Church with all their material objects and symbolism of which the Holy Eucharist is the pinnacle and the focus, is the "passover" of man and of creation from this world into the other, 'strange' and new reality, the performance of the new creation in Christ and the Holy Spirit". This exact definition is offered by a contemporary theologian, Hieromonk Gregorios of the Stavroniketa Monastery on Mount Athos¹².

If we turn our inner eye to this other, "strange" reality, we shall behold there, through the Revelation of St. John the Divine, *the temple of God* (Rev. 11. 1), which is *opened in heaven* (11. 19; 14. 17; 15. 5), and in this temple—the Throne of the Almighty; and as in the synthronon on both sides of the Throne the seats of the *elders*, priests, worshipping the Lord God. Directly opposite this synthronon are the *seven lamps of fire*—(seven-branched candelabrum), behind which is the *altar* (4. 2-7; 8. 3) and under the altar—the *souls of them that were slain for the word of God* (6. 9) (compare our rule of placing under the altar or in the antimension the relics of saints, in the Early Church, of martyrs). And then we see the *golden censer*, *golden vials* and the *incense* (8. 2-4; 5. 8), the righteous men arrayed in white and shining robes and the Angels, *having their breasts girded with golden girdles* (15. 6), and performing all manner of strictly ordered actions. We shall see the preaching of the Gospel (14. 6), and, finally, the *Lamb as it had been slain* (5. 6) and hear the familiar hymns being sung: *Holy, holy, holy...* (4. 8), *Alleluia* (19. 3, 4, 6) and also *a new song* (5. 9)... The purpose of the Revelation is not to describe in detail everything which is contained and which is taking place in the Heavenly Temple, but what it tells us at-

tests to the fact that by the Throne of God and the Lamb there is a divine service being held, similar to the celebration of Divine Liturgy in our Orthodox churches, especially when a hierarch officiates.

This makes it clear that our liturgical symbolism in all its diversity and integrity was instituted by the inspiration of the Holy Spirit, Who dwells in the Church, from the beginning and all through its concrete historical development, in accordance with the spiritual and mysterious laws of the new, spiritual existence in the image of the divine service held in the Celestial Church. It also becomes clear that there is nothing accidental in our rites and symbols. "There is nothing external, which is not a manifestation of the internal", writes Father Pavel Florensky.¹³ L. Uspensky also witnesses: "The Sacrament which is being performed and that which is depicted are one, both internally, by their meaning, and also externally, by the symbolism which conveys this meaning."¹⁴ From this standpoint it is clear why Orthodoxy makes possible the natural, living (inspired by the Holy Spirit) development of certain elements of liturgical life in the direction of their greatest correspondence to the prototypes of the heavenly life.¹⁵ But absolutely inadmissible are any innovations or reforms prompted by the arbitrary vanity of the human mind, in conformity with the "spirit of the times".

While dealing with the liturgical symbolism of the Church one should avoid the extreme of artificial conservation, of fossilizing liturgical life, as well as the extreme of denying the spiritual and mysterious significance and grace-bestowing power of the material and all other visible symbols in general under the misconception of serving God *in the spirit*. The narrow way and the strait gate must be passed for a correct understanding of an object, they are contained, as one should expect, in Christ, Who is *the way* (Jn. 14. 6) and *the door* (Jn. 10. 9). The unity of the two natures, Divine and human in the One Person of Jesus Christ—this is the key to the correct understanding of external Church symbolism, which is also divine in its way. Without losing their

earthly qualities, the objects and symbols of the Church, and also everything that is and should be blessed by water as the new "universal matter" of the new world, and by the Holy Spirit, become part at the same time of the life of the *new earth* and the *new heaven*. Such is the spiritual-material, or heavenly-earthly nature of liturgical rites, actions, symbols and of all of the church matter in general.¹⁶

The spiritual experience of the Universal and especially of our Russian Orthodox Church makes it possible to formulate a kind of general law concerning the liturgical and ritualistic symbolism. While preserving in their sacred permanence the basic structures of divine services and the main cycle of sacred symbols as they were formed in the early Undivided Church, Orthodoxy permits certain beneficent development and modification of certain rites or symbols of objects under the mysterious inspiration of the Holy Spirit. At the same time the Church is against superstitious customs which sometimes find their way into the rites, but which are contrary to the Church Rule, its meaning and to the spirit of the Church herself. The Church is against any artificial breaking of the important structural parts of divine services, and violations of the canonical nature of icon-painting and church singing. It is up to the Church hierarchy to decide the immediate problem of what is acceptable and what must be rejected in liturgical practice. But in the final analysis this is determined by the Holy Spirit Who mysteriously directs the minds of the children of the Church to the correct understanding of how to support and maintain the liturgical life of the Church, through the catholic and conciliar unity, so that this life would conform to the spiritual and mysterious laws of existence, to the heavenly prototypes and to Divine Ordination. It is the Holy Spirit, too, Who teaches us to understand correctly the symbolism of the Church which can and must become the source of abundant grace for each believer if he accepts it with veneration and prayer, faith and understanding, as a means of salvation.

¹ St. John of Damascus. *De Fide Orthodoxa*. 4th edit., Moscow: MTA, 1855, Bk. 2, "On the Change of the Heavens", pp. 63, 64, "On the Change of the Earth", p. 84.

² Gregory Palamas. *Homilies*. — Montreal, 1968, p. 45.

³ This truth, expressed in the hymns on theophany, is also noted in the writings of St. Jerome, St. Ambrose of Milan and The Blessed Augustine (Commentary on the 6th Pericope of the Gospel According to St. Matthew: *Troitskie listki* [The Trinity Gazette], 1895, Nos. 815-816);

⁴ St. John of Damascus. *Op. cit.*, p. 238.

⁵ St. John of Damascus. *Op. cit.*, p. 237.

⁶ St. Gregory Palamas. *Op. cit.*, p. 48.

⁷ St. John Chrysostom. "The First of the Baptismal Catecheses". *Works*. 2nd edit., St. Petersburg, 1899, Vol. II, Bk. 1, pp. 255-256.

⁸ St. Gregory Palamas. *Op. cit.*, p. 69.

⁹ The Blessed Augustine. "On Genesis". *Works*. 2nd edit., Kiev, 1912, Chapter IV, Part II, pp. 104, 105, 99-108 (All Commentaries on Genesis 1. 1,2).

¹⁰ The Blessed Augustine. "The City of God", 201.

¹¹ *Ibid.*, p. 384.

¹² St. Theodore of Studios. *Works*. — St. Petersburg, 1907, Vol. I, p. 187. This Church Father proves the veracity of the veneration of icons on the basis of the concept of likeness under which the prototype must be recognizable in the image. "The prototype and the image, to whatever object they refer, appear to be in the position of a double measure and a half," he writes. "The prototype, of course, contains within itself the image in respect to which it is the prototype... Inasmuch as the image is similar to the prototype, it takes part in the general veneration that befits the latter, without involving to this veneration the substance upon which it is imprinted. The nature of an image lies in the fact that it is identical with the prototype in its likeness, but differs from it in the significance of its essence" (pp. 186-187).

¹³ St. John of Damascus. *Op. cit.*, p. 252.

¹⁴ Hieromonk Gregorios. "The Liturgy of the

Divine Eucharist". *Theological Studies*, 1980, No. 21, p. 145.

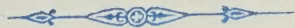
¹⁵ Father P. Florensky. "The Iconostasis". *Theological Studies*, 1972, No. 9, p. 115.

¹⁶ L. Uspensky. "The Meaning and Language of Icons". *JMP*, 1955, No. 6, p. 62.

¹⁷ Let us take just one example from the multitude of manifestations of such natural development. Today we cannot imagine the sanctuary of an Orthodox church without the seven-branched candelabrum. The present Church Rule, however, obliges the use of two candles on the altar (or at least one), without which Liturgy cannot be celebrated under fear of committing mortal sin. We do not know by whom it was introduced or how the seven-branched candelabrum, which later evolved into the "seven lampadas", got into liturgical practice... It may be that it was adopted as a parallel to the candelabrum with seven lights in the Old Testament temple. But this new object in the Church has added organically to the symbolism of the sanctuary, in accordance with the "seven lamps" seen by St. John the Divine in the Celestial Church in the like place—between the Throne of the Lord and the altar.

¹⁸ The diunity of the heavenly and the earthly in divine services is the subject of an inspired homily by St. John Chrysostom who has in view the celebration of Liturgy in general: "O Gifts of Christ! The hosts of Angels sing glory there on high, and here, in the churches, men follow their example... There the Seraphim sing the Thrice Holy Hymn, as do the multitudes of people here. A common celebration is formed in Heaven and on Earth, one Eucharist, one jubilation and joyous worship. For it was compiled by the ineffable condescension, by the Holy Spirit, with its harmony of sounds composed by the good will of the Father. The harmony of its hymns is from above, and directed by the Trinity..., it produces a pleasing and blissful melody, an angelic song, a true symphony." *Theological Studies*, 1980, No. 21, p. 139.

Archpriest LEV LEBEDEV



The Sacrament of Baptism

Catechization as Instruction in the Truths of the Christian Faith

In the Christian Church, ever since the apostolic days, those desiring to receive the Sacrament of Baptism were prepared for it through catechization. The Apostles were commanded by the Risen Lord and Teacher: *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you* (Mt. 28. 19-20). The instruction and admonition of those who believed in Christ and their preparation for admittance into the Church became the most important function of the ministers of the Church. With sermons on Christ, the Saviour of the World, the life of individual Christian communities and the entire Church began and was upheld.

To catechize (from the Greek *katéchein*) means to instruct those who want to join the Church in the fundamental truths of the faith.¹ In the Acts of the Apostles many examples of such preparatory instruction are given. The Apostle Peter admonished the three thousand who were baptized on the day of Pentecost (Acts 2. 14-41). He also instructed the Roman centurion, Cornelius, in the truths of the faith before baptizing him (Acts 10. 34-48). The Apostle Philip before baptizing a man of great authority under the Queen of Ethiopia instructed him from the Scripture and preached unto him Jesus (Acts 8. 35).²

The *Apostolic Constitutions*, one of the most authoritative monuments of the Early Church, instruct bishops and presbyters to test the candidates for the Sacrament of Baptism and learn the reason why they desire to receive the Word of the Lord. The life and behaviour of the catechumens, according to the *Constitutions*, depend on their knowledge of the *Ingenerate*, the Only-Begotten Son, and the Holy Spirit. "Let him (the catechumen) study the order of various creations and be convinced of Divine Providence... let him study why the world was created and why man was made an inhabitant of this world; let him study his own nature and see what it is like; let him learn how God... adorned the saints at all times with glory and honour... and how the All-Providential God never neglected mankind... but at various times called it out of slavery and impiety, to freedom and piety, from unrighteousness to righteousness, from eternal death to eternal life".³

For those who are being converted from another faith, the living Tradition of the Church commands that they be accepted among the catechumens after being tested in the sincerity

of their intentions and rejection of their former views on God, the world, and salvation which determined their faith up to that moment. The error of these views must be condemned by the catechumen himself and as old clothes left at the threshold of the Christian temple (Canon 1 of the Second Ecumenical Council). Since the 4th century, the Church has combined with catechization a strict test of those desiring Baptism. Those of other faiths, as Church orders demand, are given a special form of catechization which, according to early usage, takes place in the narthex before the doors leading into the church.⁴

Each one, who enters into communion with the Church, must consciously perceive the fundamental teachings of the faith. For the adult it is the condition for receiving the Sacrament of Baptism and for infants the beginning of Christian upbringing. That is why the infant godparent must be an Orthodox Christian because the responsibility for his upbringing rests on him as one taking the vows necessary for entrance into the Church on behalf of the infant.⁵

Instruction of an adult catechumen in the truths of the faith was combined, already in the Early Church, with exercises in fasting, prayer and repentance. The need for this was conditioned by the fact that the Sacrament of Baptism took place in connection with Liturgy during which the newly-baptized member of the Christian community received Holy Communion.

Since the very beginning, catechization did not concern the catechumen alone. It concerned the entire Church, all the members taking on or another part in it. St. Justin Martyr in his *First Apology* says that catechumens "are taught to pray and entreat God, fasting, for the forgiveness of their former sins" and adds "*while a join in their prayer and fasting*" (my italics). Then we bring them to a place where there is water, where they are regenerated in the same way as we were..."⁶

This tradition of praying for catechumens is most vividly reflected in contemporary divine service in the Liturgies of Sts. Basil the Great and John Chrysostom as well as in the Liturgy of the Presanctified Gifts. It is not by chance that it is precisely during Divine Liturgy, which is the focal point of liturgical life of the whole Church and individual communities of the faithful, that prayers are offered for those preparing for Holy Enlightenment. That part of the Liturgies of Sts. Basil the Great and John Chrysostom which comprise the deacon's ectenes and

priest's prayer for the catechumens who put their heads (see the Liturgicon), is still called the Liturgy of the Catechumens. In the early Church the catechumens were allowed in the church only up to the end of this Liturgy. The Liturgy of the Catechumens, however, is principally a prayerful gathering of the faithful during which the catechumens are present to learn the truths of the Gospel and to receive the priest's blessing. According to religious writers of the first centuries, who described the preparation of the catechumens for Holy Baptism, in the early days there existed special orders of service for the catechumens.

One of the oldest liturgical offices, the sung order, was the *tritekti* which took place during Lent and other fasts and was directly connected with the catechumenate which was widespread at the start of the history of the Christian Church.⁸ An early copy of the *tritekti* text is to be found in the Sinaitic Euchologion of the 9-10th centuries. St. Simeon of Thessalonica (5th century) bears witness that the sung order in his days was partly preserved only in the Thessalonian Church. Thus the use of the *tritekti* finally ended in the 15th century. It is likely by chance that the *tritekti* was connected with fasts, because fasts, especially Lent, was the time when catechumens passed the final preparations for Holy Baptism. The liturgical life of the Church was illumined by the great Christian feasts, above all by Holy Easter when the Sacrament of Baptism was administered.

In our days the ectene supplications and the accompanying prayer by the priest for the catechumens at the Liturgy of the Presanctified Eucharist during Lent are in the nature of special concern of the Church for those desiring to become her member; and from the Wednesday of the fourth week in Lent, following the Sunday of the Veneration of the Holy Cross, it takes the form of special prayers for the catechumens—for those preparing for Holy Enlightenment (Baptism).

The clergy and the laity not only prayed for the catechumens but fasted with them. Before Baptism, the baptizer and baptized would fast, and any others who can...," it says in the *Didache*, an early Christian literary monument.⁹ The fast ended after the administration of Holy Baptism to the catechumens at Easter, on Pentecost, and Epiphany.

The Church, having brought the man to salvation, gives him the possibility to come into contact with the mystery of the Kingdom of God which was lost through sin. Through the divine services of the Church the Holy Spirit draws nearer to the catechumen the heavenly Kingdom which becomes visible, comprehensible to the mind and felt by his senses. Under the influence of the orders of service, the study of Holy Scripture, and the sermons of the priests,

the catechumen begins to review his past life and prepares for deep repentance confessing to the priest all his sins committed before Baptism. Divine service helps the penitent to be instructed in the truths of the faith, for the truths of Divine Revelation form the foundation of divine service; the prayers, the readings from Holy Scripture and the canticles tell the catechumen how the saints in their life followed the God-inspired truths of the Scripture.

Only by taking part in divine services, the temple life of the Church, can the catechumen understand and perceive the Gospel, take in the spirit of the Orthodox Faith and through the prayers of the faithful ask God for help in his resolute desire to join Christ, as demanded in the order of "Prayers at the Reception of Catechumens."

NOTES

¹ The term is used in this sense in the Acts of the Apostles: *This man* (Apollon) *was instructed in the way of the Lord* (18.25).

² St. Pamphilus the Holy Martyr († cir. 309) called some of these instructions (Acts 2. 14-41; 4. 8-12; 10. 34-43) catechization. See A. Almazov. *Istoria chinoposledovania Kreshchenia i Miropomazania* (The History of the Order of Baptism and Chrismation). Kazan, 1884, p. 32.

³ A. Almazov. *Op. cit.* p. 34.

⁴ In the 4th century St. Gregory of Nazianzus said to the catechumen: "As long as thou art a catechumen, thou standest at the threshold of piety." Cf. *The Order for Converts to the Orthodox Catholic Eastern Church*.

⁵ According to the Blessed Augustine the Church prepares the hearts of the godparents for the infant so that they may come to believe and that their tongues may confess the faith. Father Ioann Rubtsov. *Rassuzhdenie o Tainstve Kreshchenia* (Discourse on the Sacrament of Baptism). St. Petersburg, 1850, p. 45.

⁶ St. Justin Martyr. See *The Early Christian Fathers*, Oxford University Press, London, 1969, p. 61.

⁷ I. Mansvetov. "On the Sung Order". See: *Pribozhenie k tvoreniam svyatykh ottsov* (Supplement to the Works of the Holy Fathers). Moscow, 1880, Bk. 4, pp. 1011-1020.

⁸ E. Diakovskiy. *Iz istorii bogoslužhenia: Chin tritekti* (The History of Divine Services: The Order of Tritteki). Kiev, 1908, p. 7. *Tritekti* (literally in Greek Terce-Sext) was a service sung solemnly in the early days, it combined the Third and Sixth Hours.

⁹ See *The Early Christian Fathers* "Didache VII", Oxford University Press, London, 1969, p. 50.

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BOOKS AND PUBLICATIONS

ARCHIERATICON

A publication of the Moscow Patriarchate, Moscow, 1983, Book 2

The second volume of the Archieraticon, the service book for hierarchal services, has come out, the first since the restoration of the Moscow Patriarchate. It is dedicated to the 25th anniversary of His Holiness Patriarch Pimen's episcopal consecration. (On Vol. I see *JMP*, 1983, No. 7.)

The book is based on the Archieraticon published in 1907, but, unlike previous editions, it came out in two volumes. Volume I gives the material of the previous edition, and Volume II contains the Order for the Great Blessing of the Waters (at Epiphany), the orders for the blessing of palms, the Artos, the grapes and fruit, the hierarchal office for the consecration of a church and other services. There is also the Office for the Nomination of a Bishop, the hierarchal confession and consecration. These orders are to be found in various service books but now they have all been combined into one book for the sake of convenience. In compiling Volume II, the 1907 edition of the Archieraticon was used which contains some of these additions.

The contents of the Archieraticon were different at different times both in the Greek and in the Russian Churches. The Archieraticon differs from the Liturgicon in that it contains special offices for the blessing of readers, choristers and hypodeacons, the ordination of deacons and presbyters, as well as the Office for the Blessing

of the Antimension. All these offices can be conducted only by hierarchs as possessing the full grace of the priesthood.

The prayers in the latest edition are photographic prints of the previous edition and the rubrics which were printed in the Synodal edition in Slavonic letters in cinnabar now appear in Russian type.

The book is accompanied by Supplement containing selected hymns for hierarchal services (both the texts and notes) directions for officiants, and the texts of ectenes used in ordinations.

The hierarchal service of Liturgy differs ritually from the service of a priest in that it contains many liturgical elements dating back to the early days of Christianity. These early liturgical elements, which are of great importance for a scholarly reconstruction of the history of institution of the liturgical order, impart special solemnity to the hierarchal service of Divine Liturgy.

The Archieraticon was published with the blessing of His Holiness Patriarch Pimen. The publication was prepared by Archbishop Pitirim of Volokolamsk, Moscow Theological Academy professor, and P. Urzhumtsev, Candidate of Theology of the Leningrad Theological Academy.

THE POCHAEV LAVRA OF THE DORMITION

A publication of the Moscow Patriarchate, Moscow, 1983 (16 pp., illustrated)

The Publishing Department of the Moscow Patriarchate has brought out an illustrated pamphlet, "The Pochaev Lavra of the Dormition". It traces the history and presents an account of the present-day life of this famous cloister.

The Pochaev Lavra is located in the Ternopil Region of the Ukraine. It stood as the pillar of Orthodoxy on the western borders of our country during the period of hard struggle of the Ukrainian people for their confessional and national independence. Today it remains a guardian of the ancient traditions of asceticism and of great Christian shrines, a grace-filled centre of pious pilgrimage.

The pamphlet opens with a dedication to His Holiness Patriarch Pimen, who, as the Primate of the Russian Orthodox Church, takes care of all her monasteries and convents and is himself the Holy Archimandrite of the Trinity-St. Sergiy Lavra, which sets a good fraternal example to the brethren and nuns of all other cloisters. There is a portrait of His Holiness Patriarch Pimen on the second page of the pamphlet.

Its text consists of two chapters. The first, entitled "From the History of the Cloister", traces its foundation, the life and labours of its founder, St. Iov of Pochaev (1551-1651), the famous ascetic and prayerful intercessor for the monastery who ardently upheld the principles of

Orthodoxy and defended them from the encroachments of the Uniates and Catholics. The chapter also describes the intercession of the Mother of God for the cloister and the signs of God's mercy revealed through the Pochaev Icon of the Mother of God at the times of trials and tribulations.

The chapter presents an architectural survey of the Lavra.

The second chapter, entitled "The Lavra Today", presents a detailed account of its current way of life, describing the various monastic obediences and the main local feasts. The chapter has a lot to say about the Lavra's active participation in the peacemaking and ecumenical activities of the Russian Orthodox Church.

The pamphlet contains the texts of the prayer of the Troparion and Kontakion to the Mother of God which are recited in front of Her Pochaev Icon and those in honour of St. Iov of Pochaev.

The numerous illustrations in the pamphlet show its main shrines, divine services and monks at various monastic obediences.

On the front and back covers of the pamphlet there are pictures of the Pochaev Lavra from present-day photographs and old engravings.

The pamphlet ends with a brief summary in English.

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